







J. D. Davis,  
No. 624







THE  
JAPAN EVANGELIST

ISSUED EVERY TWO MONTHS

IN THE INTEREST OF

CHRISTIAN WORK

IN

*J A P A N*

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---

VOLUME II.



PRINTED

BY

THE YOKOHAMA SEISHI BUNSHA.

—  
1895.

V. 2  
1894/95

THE JAPAN EVANGELIST.

EDITOR : ..... Rev. W. E. Hoy.

ACTING EDITORS { Rev. D. B. SCHNEDER, Sendai, Japan.  
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BUSINESS AGENT IN THE UNITED STATES :

Rev. W. E. Hoy, Lancaster, Penna.

BUSINESS AGENTS IN JAPAN :

METHODIST PUBLISHING HOUSE, Ginza, Tokyo.

Rev. J. W. WADMAN, 15-A, Tsukiji, Tokyo. } Pub. Com.  
Rev. CHAS. BISHOP, 15-B, Tsukiji, Tokyo. }

TERMS OF SUBSCRIPTION,

STRICTLY IN ADVANCE :

One Dollar a year in the United States.

IN JAPAN :

Single copy one year...	...	...	...	...	...	...	...	...	...	Yen	2.00
„ „ half „	...	...	...	...	...	...	...	...	...	„	1.25
„ number	...	...	...	...	...	...	...	...	...	„	.50

ADVERTISING RATES can be had on application to the *Business Agents*  
or to the *Printers*.

*All subscriptions in Japan to be referred to M. E. Pub. House.*

PRINTED BY THE YOKOHAMA SEISHI BUNSHA.



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# The Japan Evangelist.

VOL. II.

OCTOBER, 1894.

No. 1.

## THE KOREAN IMBROGLIO.

[For the benefit of our American readers we reproduce from *The Japan Daily Mail* two articles that set forth in the clearest manner possible the points at issue in the Korean war. Surely we need not apologize for devoting so much space to the subject that now fills every patriotic mind and heart in Japan. Especially is Capt. Brinkley's editorial worthy of the widest circulation and the closest reading.—*Ed. Ev.*]

THE motive of China's policy towards the petty States on her frontiers has always been clear. She has sought to utilize them as buffers for softening the shock of foreign contact. But she has steadily contrived, at the same time, that her relation with them should involve no inconvenient responsibilities. The aggressive impulses of the outside world were to be restrained by an unproclaimed understanding that the territories of these States partook of the inviolability of the Middle Kingdom itself, while the States, on their side, must never expect their suzerain to shoulder the consequences of their acts. It was an arrangement depending largely on sentiment and prestige. To the little nations was assured whatever security might be found under the shadow of China's wing, but they were not to count on her active protection unless their character as buffers was threatened. In old times, when the majesty of China possessed substantial significance, such a relation easily survived the course of events. But at the touch of modern Occidental practicality

its fictitious nature became speedily apparent. In one instance after another China was obliged to modify it, and such modification always meant the surrender of her title to suzerainty. Hitherto her theory had been that these border States were independent toward all the world except herself. Now she had to confess their independence of herself also. This happened in the case of Tonquin, of Annam, of Siam, of Burmah. But with regard to Korea, China proved more tenacious. The possession of the peninsula by a foreign Power carries with it the command of the Gulf of Pechili, and therefore of the maritime route to the Chinese capital, and also gives easy access to Manchuria, the cradle of the present Chinese dynasty. Therefore the statesmen in Peking have endeavoured to preserve their country's old-time relations with the little Kingdom. But they could never persuade themselves to modify the indirect methods sanctioned by tradition. Instead of boldly declaring the peninsula a dependency of the Middle Kingdom, a step that might have been taken twenty-five years ago without provoking serious opposition from abroad, they have sought to keep up the fiction of ultimate dependence and intermediate freedom. In pursuance of this policy Korea was suffered to conclude (1876) with Japan a treaty, the first article of which declares that "Chosen being an independent State, enjoys the same rights as does Japan ;"

and subsequently to make with the United States (1882), with Great Britain (1883), and with other Powers, treaties in which her independence is admitted by implication. China, however, did not by any means intend that Korea should exercise the independence thus conventionally recognised. A Chinese Resident was placed in Söul, and a system of steady but covert interference in Korea's domestic and foreign affairs was inaugurated. Japan chiefly suffered by these anomalous conditions. China had always entertained a rooted apprehension of Japanese aggression in the peninsula, and that distrust tinged all the influence exerted by her agents there. It would be an endless task to recapitulate the occasions upon which Japan was made sensible of the discrimination thus exercised against her. Little by little the consciousness roused her umbrage, and although no single occasion constituted a sufficient ground for strong international protest, the Japanese people gradually acquired a sense of being perpetually baffled, thwarted, and humiliated by China's interference in the peninsular Kingdom's affairs. Still more serious were the consequences of that interference when considered from the point of view of Korean administration. The rulers of the country lost all sense of national responsibility, and gave unrestrained sway to selfish ambition. The functions of the judiciary and of the executive alike came to be discharged by bribery only. Family interests predominated over those of the State. Taxes were imposed in proportion to the greed of local officials. No thought whatever was taken for the welfare of the people or for the development of the country's resources. Among the upper classes faction struggles, among the lower insurrections, began to be more and more frequent. Personal responsibility was unknown among officials, family influence overshadowing everything. To be a member of the MING family was to possess a passport to office and an indemnity against the consequences of abuse of power, however flagrant. The MING was the QUEEN's family. Its members were supreme in every depart-

ment of State. So paramount was their power that any attempt to rebel against its exercise or remonstrate against its tyranny was utterly futile. This family, pledged to conservatism and to the maintenance of Chinese suzerainty, received the powerful support of the Middle Kingdom, whose Representative in Söul, Mr. YUAN, occupied virtually the position of a sovereign and dictator. From time to time the advocates of progress or the victims of oppression rose in arms. They effected nothing, however, except to recall to the world's recollection the miserable condition into which the peninsula had fallen. Chinese military aid was always readily furnished for the suppression of these *éméutes*, and thus the BRYAN family learned to base its tenure of power on ability to conciliate the Middle Kingdom and readiness to obey Chinese dictation, while the people at large fell into the thoughtless apathetic condition of men who possess neither the blessing of security of property nor the incentive of national independence.

To Japan this state of affairs grew daily more intolerable. Her modern relations with Korea had their origin in a treaty explicitly acknowledging Korea's independence, and placing the Peninsular Kingdom on a footing of equality with the Japanese Empire. Yet in all her dealings with Korea, in all complications that arose out of her comparatively large trade with the peninsula, in all questions connected with her numerous settlers there, Japan found herself negotiating with a dependency of China and with officials who took their orders from the Chinese Representative. To appreciate the bitterness of such conditions, we have to remember that for the past thirty years China has treated Japan as a contemptible deserter from the canons of the Orient, and has openly regarded her progressive efforts with disdainful aversion; while Japan, on her side, has chafed more and more to furnish some striking evidence of the wisdom of her preference for Occidental civilization. In the breast of each people there has been smouldering a sentiment of umbrage that could scarcely fail to be



translated sooner or later into hostile action, unless either Japan reverted to conservatism, or China became progressive. Further, as a matter of State policy, the Korean question caused grave anxiety to Japan. Not merely did Korea's spirit of independence languish in the shadow of Chinese interference; not merely was the development of the country's resources effectually checked by the maladministration and gross corruption of its officials; but in the struggles of rival factions and the insurrections of suffering provinces, constant opportunities for foreign aggression were furnished. Whatever interest China may have in preserving Korea from the grasp of a Western Power, Japan has at least an equal interest. The security of each empire is deeply concerned in this question, and to suffer the peninsular Kingdom to drift into a condition of such administrative incompetence and national debility that a strong aggressor might at any moment find occasion and plea for interference, would argue as blind fatuity on the part of Japanese statesmen as though England were to withdraw all supervision from the Indian Free States, and allow them to become hot-beds of intrigue and corruption.

It has been stated above that the various *émeutes* and disturbances fomented in the peninsula during the past 15 years by the corruption or the conservatism of the Government, were suppressed by China's armed intervention whenever they assumed serious dimensions. That occurred notably in 1882 and 1884, and on both occasions the partizans of the victors, regarding Japan as the head and front of progressive tendencies, attacked and destroyed the Japanese Legation in Söul and compelled its inmates to leave the city. Japan behaved with great forbearance at these crises, but in the consequent negotiations she acquired conventional rights that touched the core of China's alleged suzerainty. For, in 1882, her right to maintain troops in Korea for the protection of her Legation was admitted, and, in 1885, she concluded with China a con-

vention by which each Power pledged itself not to send troops to the Peninsula without notifying the other, the two empires being thus placed on an equal military footing with regard to the peninsular Kingdom.

Things remained thus until the spring of the present year, when a serious insurrection broke out in Korea. The insurgents, in several fights, proved themselves superior to the ill-disciplined, ill-equipped troops of the Government, and the Byn family finally had recourse to its familiar expedient, appeal to China's aid. This appeal was promptly responded to, and on the 6th of July 2,500 troops embarked at Tientsin and were transported to the peninsula, where they went into camp at A-San, a place on the south-west coast, a little south of Chemulpho. Notice of this step was given by the Chinese Government to the Japanese Representative in Peking, according to treaty.

During the interval immediately preceding these events Japan had been rendered more than ever acutely sensible of China's arbitrary and unfriendly interference in the peninsula. Twice the efforts of the Japanese Government to obtain redress for unlawful and ruinous tradal prohibitions issued by the Korean Authorities, had been hampered by the action of the Chinese Representative in Söul; and once an ultimatum addressed to the Söul Government in the sequel of long and vexatious delay, elicited from the Viceroy LI in Tientsin an insolent threat of Chinese armed opposition. Still more strikingly provocative of national indignation was China's procedure with regard to the murder of KIM OK-KYUN. The assassination had been planned by Koreans in Japan, where KIM had for many years been a political refugee. The unfortunate man had been inveigled from Japan to Shanghai, accompanied thither by a fellow-country-man, and then treacherously shot in a Japanese hotel. China, instead of punishing the assassin as any civilized Power must have done, conveyed him, together with the corpse of his victim, in a warship of her own to Korea, the murderer

to be publicly honoured, the body to be brutally mutilated. From this incident alone might be truly inferred the hostile and uncivilized spirit of Chinese interference in Korea wherever Japan was concerned.

When, therefore, shortly after the KIM OK-KYUN incident and its revolting sequel, news was received of another insurrection in Korea, and when it became known that the MING family had once more solicited Chinese armed intervention, the Tokyo Government concluded that in the interests, first of the Japanese empire, and secondly of civilization in the Orient, steps must be taken to put an end once for all to the barbarous corruption and misrule that rendered Korea a scene of perpetual disturbance, offered incessant invitations to Western aggression, and effectually checked the country's capacity to maintain its independence. How was this to be effected? Japan, never claiming on her own account rights or interests in the peninsula superior to those possessed by China, was always prepared to work hand in hand with the Middle Kingdom in inaugurating and carrying out any efficient system of reform. But simply to invite such coöperation would have been plainly futile. Was there the faintest probability that China, having from the outset obstinately and contemptuously rejected on her own account all the progressive measures embraced by Japan, would listen to a gentle perfunctory request from the latter, and consent to join in forcing upon a neighbouring Oriental Kingdom the very reforms against which her own face had always been rigidly set? Had Japan advanced such a proposal by the ordinary channels of every-day diplomacy, the world would have questioned her earnestness and Peking would have laughed at her. In point of fact proposals pointing to the settlement of the Korean problem by the agency of a joint commission of the two empires had been informally brought upon the *tapis* some months previously but had failed to command any attention at the hands of China's statesmen. The Japanese

have probably as clear a conception of Chinese methods as any nation has. They have learned by experience what a marvellous potentiality for procrastination resides in that Protean body called the Tsung-li Yamén, which shows a different face to the same negotiators every week in the year. Had they approached Peking by common diplomatic avenues and invited the Middle Kingdom's coöperation in a scheme for bringing Korea under the regimen of Western civilization, they would have been simply involving themselves in an interminable labyrinth of evasion, obstruction, prevarication, and indifference. They resolved, therefore, that, as the problem called for a practical solution, and as the patience of the Japanese nation was already exhausted, they must not offer themselves to be the plaything of Chinese dalliance and dilatoriness, but must at once contrive a situation such as not only would place them beyond the reach of diplomatic obstacles, but would also enable them to pursue their programme even in the event of China's definite refusal to coöperate. With that object they sent a strong force of troops to Korea, prefacing the act, of course, by due notice to China. These troops proceeded at once to occupy positions of vantage in and around the Korean capital, and at the same time the Japanese Government unfolded to the authorities in Peking and Söul a programme of reform which they designated as essential, in their opinion, to secure Korea against the continual recurrence of domestic broils and to develop the little kingdom's capacity for independence.

It has been argued that Japan's action at this stage was at once precipitate and unpractical. Precipitate, because without any preliminary negotiations she called upon China to coöperate in a measure more or less self-stultifying; unpractical because, judging the Koreans by her own people, she believed them capable of assimilating novelties for which there was no warrant to imagine that they had either taste or aptitude. As to the former point, a sufficient answer is furnished by the



explanation given above of the hopelessness of attempting any ordinary solution of this extraordinary problem. Japan simply guaranteed herself from the outset against becoming a victim of Chinese conservatism and inertia. As to the second criticism, its justice depends plainly on the nature of the reforms proposed. They were very simple—namely, that the personal responsibility of officials should be recognized; that a separate department should be established having charge of foreign relations, instead of entrusting them as heretofore to a subordinate office presided over by an inferior official whose resignation could at any moment be resorted to as a means of interrupting inconvenient negotiations; that the judiciary should be reorganized; that public works should be undertaken with a view to the improvement of means of communication; that a system of strict scrutiny into matters of revenue and expenditure should be adopted; that the educational system should be improved, and that students of promise should be selected for study abroad. Such a programme obviously included nothing that should have been beyond the strength and capacity of any ordinarily intelligent people, and might have been adopted by Korea with certainty of at least partial success.

China, however, declined to coöperate, or even to negotiate, upon the above basis. From the outset her action was calculated to provoke controversy. In notifying Japan of her dispatch of troops to Korea, she spoke of the latter as her own "subject State." Now Japan, in deference to China's susceptibilities, had always avoided any official reference to Korea's status. It was well understood that China still clung affectionately to the sceptre of universal sovereignty once swayed by her in the Orient, and her friendly neighbours had no disposition to call into needless question her tacit assumption of obsolete titles. But when she thrust those titles into the forefront of an international discussion the case was altered. Japan, having for eighteen years held treaty relations with the kingdom of Korea on an ex-

PLICITLY declared basis of independence and equality, could not suffer China to officially relegate Korea to the inferior rank of a subject State. Such a clumsy and uncalled-for declaration placed an immediate obstacle in the path to an *entente*. It was in fact the throwing down of the gauntlet by China. Japan was compelled to take it up. It is just to emphasize this point, because the Tokyo Cabinet has been roundly charged with a wanton assault upon China's suzerain title, whereas in truth Japan never raised the question at all until China thrust it upon her. After that there was no choice: the Japanese representative in Söul was at once instructed to ask for a categorical statement of Korea's status in view of the treaty of 1876, and Korea unhesitatingly replied that she was an independent State.

China's explicit refusal to coöperate in the regeneration of the peninsular Kingdom having been received, Japan declared her resolve to proceed with the task alone. She had made ample provision against this very contingency, and she went to work resolutely, always, however, maintaining toward the Korean Government an attitude of friendliness and courtesy, and always emphatically disclaiming any aggressive designs.

Then ensued a series of evasions and intrigues on the part of Korea. Japan, having from the outset disavowed every aggressive project and indicated the permanent maintenance of Korean independence as her sole purpose, was naturally desirous of avoiding all recourse to violent measures. The consequence of her moderation was that she found herself baffled and thwarted at every turn by the scheming of the Chinese Representative. To-day, the Korean Government would promise everything; to-morrow, they would make the withdrawal of the Japanese troops an essential preliminary; at one moment, they would endorse the proposed reforms; at another, they would formulate endless difficulties and objections. They were in fact fighting for a great stake—their long-enjoyed opportunities of plundering the people—and

were therefore only too ready to promote the more subtle object of the Chinese Representative. It finally became apparent that so long as the MING family and its ally, the Chinese Representative, swayed the counsels of the Korean Court, light could never be evolved. The KING himself, who seems by this time to have appreciated the situation, now resolved to entrust the direction of the administration to his father, the TAI WÖN-KUN, an old Prince of proved ability and resolution, who during many years of retirement had been regarded as the secret leader of the party of progress. The TAI WÖN-KUN had no reason to love China. Made prisoner by an extraordinary ruse in 1885, he had been carried into captivity in the Middle Kingdom and only obtained his release after years of exile. The summons of this statesman to the Palace was made the occasion of a violent demonstration by the MING family. They ordered the Korean soldiers to open fire upon an escort of Japanese troops which the Representative of Japan, acting at the request of the KING, had detailed to guard the TAI WÖN-KUN's person *en route*. The MING statesmen cannot have hoped for any success in this undertaking. Doubtless their sole object was to taint the TAI WÖN-KUN's advent to power with an atmosphere of armed violence and to discredit the initiatory stage of the new reforms. The Japanese troops made short work of their assailants. With trifling loss to themselves they put the Koreans to flight, and seizing all their arms, large and small, terminated their capacity for further obstruction. The TAI WÖN-KUN was placed in charge of the administration; Korea publicly renounced her conventions with China, and the Chinese Representative withdrew from the city where, during nine years, he had played the part of an uncrowned king. His last act was in keeping with the extraordinarily inconsistent policy pursued by China toward the peninsula. For before leaving Söul he entrusted to the British Representative the guardianship of Chinese interests—the peninsula thus

offering the spectacle of China having recourse to the good offices of a neutral Power for the protection of her people in a country that she designated a subject State of her own.

We have somewhat anticipated the course of events for the sake of our narrative's continuity. In point of fact, the stage to which we have carried our readers was not reached without the mediation of foreign Powers. It is unnecessary, even were it expedient, to explain how that intervention was at first secured. We may say, however, that it was at China's instance. She seems to have been persuaded until the eleventh hour that the Western Powers would never suffer the situation to reach a belligerent stage, and on the strength of that conviction she even permitted herself to indulge in lofty language that materially helped to complicate the negotiations. As for the Powers, they lent their good offices with all earnestness, not collectively but separately. It is, perhaps, premature to analyze the reasons of their failure. We are disposed to doubt whether, at the outset, they appreciated how irrevocably Japan was pledged to carry her undertaking to a really practical issue, and how impossible it would have been for her Government to accept anything like an abortive issue. When these things came to be better understood, the mediators applied themselves to modify China's attitude, and to some extent they succeeded. It is true that the Peking statesmen remained obdurate on two cardinal points. They declined to acknowledge Japan's political equality with the Middle Kingdom in the peninsula, and although they undertook to guarantee Korea's integrity, they stopped short of her independence. For the rest, they expressed their willingness to recommend a programme of reform in Korea, but were resolved to limit themselves to advise, leaving the Koreans free to adopt or reject it at will. It must be confessed that fate devised a very cruel stroke of irony when she compelled the Middle Kingdom to choose between drawing the sword or forming a partnership



with Japan to force upon a neighboring Oriental State a system of reform repugnant to all the instincts of Chinese conservatism. On the other hand, Japan would have been taking part in something very like an international farce had she, in the sequel of all her own practical effort and sacrifice, agreed that the adoption of her proposed programme by Korea should become dependent solely on the earnestness of Chinese recommendations. Still there was here a basis on which some kind of effective understanding might have been built. But the opportunity came too late. Korea had already accepted Japan's programme and the measures necessary for its achievement were in actual operation. Moreover, all possibility of an amicable settlement disappeared at this stage. Chinese men-of-war opened fire upon Japanese, and a naval engagement removed the question at once from the field of diplomacy.

On the subject of this naval engagement and the events immediately preceding it, a few words are necessary. Japan, as described above, had sent a considerable military force to Korea simultaneously with the despatch of Chinese troops to the peninsula. Her object in doing so had been to guarantee the success of a programme that she deemed essential to her own safety and to the permanent tranquillity of the East. She seems to have fully recognised the significance of the step and to have been prepared to accept all its consequences. On the other hand, China, at the outset, sent twenty-five hundred men only, and since her avowed purpose was to kill an insurrection that died almost before her troops were landed, she made at first no attempt to re-inforce them. But she did not withdraw them. She kept them in the peninsula, her declared reason for doing so being the presence of a Japanese military force. Thus, throughout the subsequent negotiations, the Chinese troops lay in an entrenched camp at A-San while the Japanese occupied Söul. The trend of events had not yet imparted any character of direct mutual hostility to

the two armies. But when it became evident that scarcely the faintest hope of friendly coöperation between the two empires could any longer be entertained, and when Japan single-handed, had fully embarked upon her scheme of regenerating Korea, not only did the continued presence of a Chinese military force in the peninsula assume special significance, but any attempt on China's part to send re-inforcements could be construed in one sense only, namely, as an unequivocal declaration of resolve to oppose Japan's proceedings by force of arms. Japan did not fail to warn the Peking Government that such would be her construction of any act of the kind. Nevertheless China not only despatched troops by sea to re-inforce the camp at A-San, but also sent an army overland across the northern frontier of the peninsula. It may, of course, be argued that Japan's original despatch of a large force to Korea might also have been interpreted in a hostile sense by China. That is true, to some extent. But Japan's despatch of troops had been preliminary to a proposal of friendly coöperation with China, and could not therefore possess any such significance as necessarily attached to the sending of Chinese armies to the peninsula after China's refusal to coöperate and after the relations between the two Powers had been strained to breaking point. It was at this stage that an act of war took place. Three Chinese men-of-war, conveying a transport bound for A-San, with 1,200 troops on board, encountered and fired upon three Japanese cruisers. One of the Chinese ships was taken; another was so shattered that she had to be beached and abandoned; the third escaped to China in a dilapidated condition, and the transport was sunk, while the sum of the injuries received by the Japanese ships was one shell that penetrated the engine-room of the *Naniwa Kan* but failed to explode. Unfortunately, the transport was a British steamer chartered by the Chinese ostensibly for purposes of peaceful trade. Hence a question arose as to the propriety of sinking her. The Tokyo Government, foreseeing the

possibility of such contingencies, had been careful to avert them by employing Japanese-owned steamers alone for transport purposes. But the Peking Government did not exercise equal forethought, and thus, at the crisis of the complication, a British steamer was found carrying Chinese troops and convoyed by Chinese men-of-war prepared to fire upon any Japanese cruiser that crossed their path. It is not to be supposed for an instant that Japan was bound to refrain from opposing the transport of troops to be employed against herself merely because a British steamer had been chartered to carry them. If one British steamer had the right to perform such a service unmolested, then a hundred or a thousand had an equal right, and China might have landed fifty thousand men in Korea while Japan sat with folded hands.

The narrative we have here set down represents the last chapter only of a history having its beginnings a quarter of a century ago. From the moment that Japan set herself to break away from Oriental traditions and snap from her limbs the fetters of Oriental conservatism, from that moment it was inevitable that a widening gulf should gradually grow between herself and the inveterate representative of those traditions and that conservatism. The struggle now commencing in Korea is not to determine China's shadowy suzerainty or Japan's political supremacy. It is a contest between Japanese progress and Chinese stagnation. To secure Korea's immunity from foreign aggression is of paramount importance to both empires. Japan believes that such security can be attained only by introducing into the peninsula the civilization that has contributed so signally to the development of her own strength and resources. China thinks that she can guarantee it without any departure from old-fashioned grooves and by the same perfunctory processes of protection that have failed so signally in the cases of, Annam, Tonquin, Burmah, and Siam. Hence the issue really at stake is whether Japan shall be suffered to act as the Eastern prop-

agandist of Western progress, or whether her efforts in that cause shall be held in check by Chinese conservatism and anti-Occidental bigotry.

### JUSTIFICATION FOR THE KOREAN WAR.

By KANZO UCHIMURA.

**F**ROM whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

So run the weighty words of the great Apostle, as simple as they are profound, as demonstrable by the world's history as by the sad experiences of our daily lives. So much is his teaching *generally* true that more than one pious sect of Christians has pronounced war as unjustifiable upon any ground, and has forever condemned the sword as a weapon to be employed in the settlement of human affairs. And this materialistic century, conscious alike of the "lusts" that actuated all its wars, as of the unavoidableness of the same, has come to believe "lusts" as just causes for all wars, and to know of no war that has not "lusts" as its primary aim and purposes. "War for Righteousness' sake" is now no more obsolete than the ways and customs of the Puritan days, and men only talk of such a war without any of them ever believing in it. No wonder then that the struggle now before us is construed with similar spirit, that sinister motives are imputed to us in our present occupation of Korea, and in the final conflict we have entered upon with our haughty and impudent neighbour.

But no one will doubt the existence of righteous wars in history. That was a righteous war that Gideon fought against the Midianites, when with "his sword and the Lord's" he slew a hundred and twenty thousand by the waters of Jordan. That was also a righteous and just war that Miltiades led against the Persian host, when annihilating them upon the plain of Marathon, he checked the inroads of Asia into Europe. We call that a righteous and godly war that Gustavus



Adolphus carried into the heart of Germany to relieve it from the Catholic oppression. The American Revolution was another righteous war fought for mankind as they fought for their own independence—an altogether noble and justifiable war. If wars *in general* come out of “lusts,” all wars do not so come; and depreciate not the divine humanity by denying it altogether a nobler motive than the love of gain and empty honour, as it goes into war.

We believe the Korean War now opened between Japan and China to be such a war,—we mean, a *righteous war*. Righteous, we say, not only in a legal sense, for legalities can be manufactured as sophistries of all kinds can, but righteous in a moral sense as well,—the only kind of righteousness that can justify any war. Let not Christendom doubt such a war, when, righteous war having practically ceased to be a reality within its own bounds, such a war is waged by a nation other than Christian. Such a war is not new with us, and we with our own light have believed in it and fought it. Heathenism if dark is earnest, and it may yet retain enthusiasm which Christendom has lost with its superstitions. A sort of chivalric spirit is yet with us, a spirit akin to Spartan courage, and Roman valour to crush the proud. If the West has passed its era of enthusiasm, the East is still in it, and a righteous war is still *possible with us*.

That Japan as a nation has entered only very reluctantly upon the present conflict must be acknowledged by all intelligent observers of our late situation guided by a very *unwarlike* Cabinet. At the time of the greatest prospect for the country's internal prosperity, war was a thing most to be avoided, and if “lusts” were our primary aim, *no* war should be our first and last policy. But China behaved against us, now for more than a score of years in as un-neighbourly and insolent a manner as we have ever been able to bear in our national existence. The great Saigo had seen this long before, and his sanguine wish for the immediate chastisement of China cost him his life, and the nation a terrible civil war. Indeed,

*we killed our own that we might avoid a conflict with our neighbour*, so desirous have we been of peace. But how did China act against us in 1882, and again in 1884, and ever since then? Constant effrontery against us in Korea by constant interference with our friendly policy with that nation. While we laboured to open it to the world, China laboured to close it; and by imposing upon it its own Mongolian régime, endeavoured to keep it as a part of its own system, a “hermit nation” like its own bulky self, alien to civilization and the world's progress. For the last ten years, Japan, who first introduced it to the world, was nothing more than an intruder in the Korean court, while China who came after, reigned supreme in all its affairs. It was a case of common incivility that aims to turn a man's affection from his trusted friend, to win him over by constant favours meant to satisfy his baser nature. But we bore this as a matter too puerile to be made a cause for bringing about an open infraction of international peace; and the nation that promised to be another rising star in the East has remained to this very day an occult star, with its resources all sealed, and bribery and misgovernment walking out in open daylight. What man with human heart could bear the treatment given to the body of poor Kim, an acknowledged guest of the Japanese nation, assassinated upon Chinese soil by an emissary of the Chino-Korean Government? The body and the assassin were sent to Korea *in one of China's own gunboats* to be delivered over to Kim's enemies, the body to be mutilated for exposure through the land, and the assassin to be loaded with honours of all kinds! Patience alone has kept us from open rupture with this insolent nation—an open violator of social laws, a foe of humanity, and defender of savagery. And when the Tunghioh rebellion broke out in southern Korea,—itself a result of misgovernment conducted under Chinese interference,—how ridiculous to induce its puppet-government to call for aid from the “Mother Country,” to bind it more by obligations which the country

needed not, as was proved soon afterward. China has incapacitated Korea in order to keep it always her hanger-on,—the meanest bit of international policy that we know of in history. It is the very same policy pursued by a panderer to keep his victims always poor and dependent, that he may gain profit and glory thereby. Some fifteen millions of helpless souls kept ignorant and defenceless merely to satisfy the envy of the world's most retrogressive nation,—could this be borne by lovers of freedom and ardent admirers of human rights? We only wished that we were not the first to raise our voice against the evil, that more Christian nations than we had taken the matter into their hearts long before we did, to heal this "open sore of the world."

Right here, legality steps in, and argues with us that we have no right to intermeddle with Korean affairs any more than China has; that we in sending our troops there are just as much blamable as China is in sending hers; that we and not she brought the final rupture of peace. To which our replies are as follow:—

1.—Interference itself is not wrong. We believe in the *laissez-faire* principle only to a certain extent. We have no right to interfere with our neighbours because they believe in religions not our own, because they have tastes different from ours, because they are engaged in trades unlike ours. But we *have* a right to interfere, and it is our duty to interfere, when they are dying of hunger, when they are attacked by robbers, when our plain common-sense shows us that they are rapidly going toward the brink of destruction. *Laissez-faire* is a vicious principle if it means total indifference to all human souls. Christ and Buddha, Livingstone and John Howard would never have been, were *laissez-faire* in this sense the heaven-settled law of society. Where it ends and where interference should begin is always not easy to tell; but that there are *intolerable* woes no sane man can doubt. When the Swedish Gustavus interfered with German politics, and Ferdinand and Wallenstein were curbed in their evil purposes, his

action was good, noble, and manly. The hero of Lützen was a divine man, and well does the Protestant Germany cherish a regard bordering upon worship for its Swedish champion and deliverer. When the English Cromwell interfered with Alpine politics, and lent all his power and influence to the helpless Piedmontese to help them against the Catholic Duke of Savoy, his action was noble, manful, and Christian. The British "pity" was highest and purest then, and history echoes its glory for the vengeance demanded for "slaughtered saints, whose bones lie scattered on the Alpine mountains cold." Such interference, long ceased to be a reality in these "economic centuries," are worth repetition, if human welfare is really to be cared for; and the fact that they are now obsolete in Western politics is no reason that they should not be taken up in Eastern. We interfere with Korea because her independence is in jeopardy, because the world's most backward nation is grasping it in her benumbing coils, and savagery and inhumanity reign there when light and civilization are at her very doors. Right we have not to disturb her healthy peace, much less to degrade her; but to save her and to free her from evils too glaringly apparent, our sacred right of neighbourhood compels us to vigorous interference on her behalf.

2.—International law can in no wise condemn us for our first sending troops to Korea, for we did this in strict accordance with the letter and the spirit of the Tientsin Treaty of 1882. If an objection is still raised against us that the force we sent was altogether too large for the protection of our citizens there (the object expressed in our manifesto to China), we have but to ask our critics to examine the barbarities committed by the Chinese soldiery in 1884. And if we are still questioned as to the propriety of our occupying Söul at once when the Chinese camped at Gasan, our plain reply is that we knew too well by our past experience the insidiousness of the Chinese politicians, and that we



have a right to guard against knaves, in this case as in any other. If we are still criticized on the ground that our procedure could not but invite doubts and suspicions, we would only ask, "How else would *you* manage yourself, were you in our own position?" As we have said, legalities are manufacturable, and as such we attach but little value to them as justifiers of our cause; but considering what International Law demands, we believe we have been consistent with all its requirements.

3.—It is yet to be settled which side opened fire first in the recent naval engagement near Ginsen. We believe that China did; but we fear patriotism may bias us in this our judgment. But that is a minor question useless to decide the all-important question of the justice of either side in the war, which fostered and which avoided the war,—that is the question above all questions.

Let it be noticed here that it was well-nigh two full months from the beginning of the complication to the final rupture of peace. We on our side maintained the independence and integrity of the Korean Kingdom, and through our long telegraphic correspondence with the Chinese court, our constant efforts have been to cause that nation to *join us in united efforts to reform the state of affairs in the peninsula*. How our pacific proposal was haughtily rejected, how, on the contrary, China's emissaries at the Korean Court tried to foil all our efforts for reform, how China instigated the corrupt Court against us and how all this while the Chinese were briskly arming themselves to meet us upon land and sea,—all these things we know, and any fair judge can know them beyond any possibility of doubt. If the well-known propensity of Chinamen to *cheat foreigners* has had its most conspicuous exercise, it was during the first eight weeks that preceded the first day of August, 1894, the date of the declaration of the war. Our neighbour was treacherous to the last degree, and civility failing to carry our point, we decided upon war. We feel confident

that never in her history was China allowed to cheat more freely than in her present relations with Japan. Imagine that she had some Western Power to deal with instead of her good-natured Eastern neighbour; she would have learnt to her immense cost long before this how dangerous it is to cheat so long. The land that gave Mencius and Confucius to the world knows their morality no more; and the civilized world begins to see that it needs another law, different from that which the nations observe,—even *the law of muscular force*,—when it deals with this people, destitute of faith and honour and respect.

But leaving all legalities aside (though we by no means disregarded them) is not a decisive conflict between Japan and China unavoidable?—we might almost say, is it not a historical necessity? A smaller nation representing a newer civilization lying near a larger nation representing an older civilization—was there ever such a situation in past history without the two coming into a life-and-death struggle with each other at last? Greece versus Persia, Rome versus Carthage, the England of Queen Elizabeth versus the Spain of Philip II.—these are the more prominent examples to be mentioned, and Marathon, and Zama, and the "Invincible Armada" were as unavoidable as the two kinds of civilization were irreconcilable. And in the upward progress of the human race, Providence has always willed that the newer be represented by the smaller, and the older by the larger; evidently we believe that spirit be tried against flesh, and quality against quantity. And in the conflict of two such nations, after all vicissitudes of fortune, the palm of victory always fell upon the newer and smaller, evidently we also believe that mankind may honour "the spirit that quickeneth," and despise "the flesh that profiteth nothing." And so once more in history, here in the Far East, the same grand lesson is to be taught by bringing the newer and smaller Japan in conflict with the older and larger China.

The Korean war is to decide whether progress shall be the law in the East, as it has long been in the West, or whether retrogression, fostered once by the Persian Empire, then by Carthage, and again by Spain, and now at last (last in the world's history, we hope) by the Manchurian Empire of China, shall possess the Orient for ever. Japan's victory will mean free government, free education, free religion, and free commerce for 600,000,000 souls that live on this side of the globe, while her defeat and China's victory will mean—what, let the reader judge for himself.

In a war that carries such significant results as these, what friend of humanity will not wish God-speed to Japan and her cause. Let America ask this question of herself,—America who first led us to light and civilization, as Japan is now trying to lead Korea, —and the spirits of her Pilgrim Fathers, of William Penn and Lord Baltimore, of Lincoln and Sumner and other heroes, shall in unison join the cause that we represent here and now. Let England do likewise; and her Simon de Montfort, Hampden, and Cromwell, and her Puritan divines, her Wilberforce and Cobden and Bright, and all who loved justice and liberty, shall be Japan's unfailing friends. Let France do likewise; and her Lafayette and Mirabeau, Coligny and his Huguenot followers, Victor Hugo, of recent date, and all her chivalric *huters* of despotism shall be the supporters of "the smaller and newer." Let Germany do likewise; and her Luthers and Lessings and Schillers, and immortal Goethe who asked for "more light," and all her "watchers upon the Rhine," shall one and all be well wishers of Japan's conquest in the East. Let Italia do likewise; and her Dante and Savonarola, Rienzi and Arnold of Brescia, Garibaldi and Victor Emmanuel,—all her souls of intense sincerity, whose kinship in temperament we claim,—shall in no wise side with our enemy, the apostle of oppression and ignorance in the East. And finally, let our good Slavonic neighbour ask the same question of

herself; notwithstanding her exiles in Siberia, and her rigorous censorship of the press, laws far from liberal, was not the aim of her mighty founder the enlightenment of the human race? From the Russia of Peter the Great we can expect hearty friendship; and if need be even coöperation, in our present attempt to civilize the East. Yea more, let the Universe ask this question of itself, and see whether it wishes to doom one half of the human race to the lethargy of Chinese civilization by keeping them forever under the Manchu rule! It was the late Louis Kossuth of Hungary who said that in his opinion the two greatest men of the nineteenth century were Prince Bismarck and the Emperor of Japan. He said this because of the mighty work inaugurated by our worthy Sovereign, not only for his people, but for the millions of benighted Asia as well. Japan is the champion of progress in the East and who, except her deadly foe—China, the incorrigible hater of progress,—hopes not and prays not for our victory?

Yet in thus calling upon the nations of the world to see and understand the cause we fight for, we are not begging for their aid in the conflict. The struggle is too glorious a one to be shared with other nations, and we single-handed desire to fight it to the end. *Sympathetic neutrality* is all that we ask from them at present. Let Japan have this opportunity of serving the world, as she has been served by it too long in many things.

We began by saying that the war we entered upon is a righteous war. That it is so will be evident as soon as we shall have reached its end. We took up the cause of our poverty-stricken neighbour, and that nothing of material profit shall accrue to us from helping her is more than evident. The indemnity from China would never exceed our expenses in the war, seeing that her humiliation is not our aim, but her coming to consciousness of her own worth and duty, and to friendly coöperation with us in the reformation of the East. Thus we fight with eternal peace in view, and



Heaven help our bleeding ones as they fall in this holy war. Never before in our history has the nation been fired with a nobler aim, and now as one man we march to meet our foe, knowing that

"Whether on the scaffold high,  
Or in the battle's van,  
The fittest place where man can die  
Is where we die for man."

—*The Japan Daily Mail.*

### CORRESPONDENCE.

EDITOR OF "THE JAPAN EVANGELIST."

DEAR SIR:

THOSE of your readers whose attention was attracted by the recently published sketch of Christian work in the Hokkaido prisons, may be interested in the following additional facts on the subject.

The plan to establish a "Puritan Colony," of such discharged prisoners as are ready to lead a new life, has had to be given up, the government refusing to grant the land for such a purpose because of the hostility of the Hokkaido people to such a settlement.

The government has also decided that henceforth convicts shall not be released in the Hokkaido, but when their term has expired shall be brought down to Tokyo and discharged there.

Their removal from the Hokkaido before discharge seems to be a wise precaution, for the turning them loose by the hundred in such thinly settled regions as are those of the great northern island might prove very dangerous to society; nevertheless it is to be regretted that the plan to make a settlement of reformed men cannot be carried out, since it, no doubt, would be helpful to the cause of reform in the prisons.

Since that plan could not be carried out, it seems very providential that the very desirable tract of land, which it was expected to occupy in this way, has been taken up by a

company of Christians, and in less than a year's time the new colony is in a very prosperous condition, quite a tract of land being already under cultivation.

In May I spent a night at this place which is called Seien no buraki (Sacred Park Village) and was awakened at half past four in the morning by the gathering together of the community for prayers according to their daily custom. The Christian settlements of the Hokkaido is an interesting subject of which I hope to speak at another time.

Another item in regard to the prisons, is the opening of a new one, a branch of the Kushiro prison, making the fifth in the Hokkaido. It is located at Obihiro in Tokachi province. This is a large and fertile region facing the sea towards the Southwest. When I passed through it last year I was told that there were but three, at most four, Christians in all this great province. It is my hope that the placing there of this new prison, may open the way to the evangelization of this region.

In a recent visit to Kabato prison I could see evident signs of material progress within the year. Two new wards have been built, and among the improvements over the old ones is a device by which all of the cells can be unlocked simultaneously from the outside, thus affording speedy exit in case of fire or earthquake. A new chapel has just been completed, eighty feet by fifty-four. It is a beautiful building and one of the finest audience rooms in the land. The Abashiri prison also has a very fine one erected a year or two ago.

One of the buildings at Kabato that interested me much was the house for storing the private property of convicts during their long term of twelve or more years of imprison-

ment. Clothes, blankets, books or whatever it is are laid up to be returned when their owners are released. This respect for personal property, I am told, is peculiar to Hokkaido prisons.

In the article on the Hokkaido prisons I spoke of a magazine published by the instructors for the benefit of the prisoners, and called "*The Sympathy*."

It was found to be contrary to law to circulate magazines among the prisoners, so its name was changed, or rather a periodical took its place called *Kyokwai Sōsho* (Collection of Instructions). Its monthly table of contents is both instructive and interesting.

The *Dojokwai* (The Sympathy Society), which publishes this, began with April of this year the publication of a magazine for officials called the *Gokuji Sōsho* (Journal of Prison Reform) which bids fair to do much for the cause it advocates. It has on its title page in English the motto "The Law of Love and Love in Law," and on the last page of its cover a characteristic Japanese design—a young urchin blowing a trumpet; such a sight as we often see in the streets of Sendai. But this trumpet has "Reform" issuing from its mouth. The first number has an editorial on the "Need of Self-sacrifice in Prison Work" that is the keynote to all the work of this society whose headquarters are at Kabato prison where both these magazines are published. A reference library is greatly needed for this editorial and prison work. They would be glad of either English or Japanese books, but especially desire a Webster's Dictionary (A "Standard" would no doubt be more acceptable). A good encyclopedia, Bible dictionary and commentaries. If any of your readers wish to contribute to a good cause and invest a little money

where it is certain to do good, I can assure them that here is an opportunity. The appeal to me was a private one, but I venture to make it public to the extent of inviting your readers to share with me in the privilege of aiding so good a cause. Of course, money contributions for the library would be especially valuable, enabling them to select such books as they are most in need of; yet I think there need be no fear of their being overstocked, if good books are sent them, as there are four other prisons which would be glad of libraries, and duplicates can be given them.\*

Mr. Tomeoka who was mentioned as one of the prime movers in the reform work has gone to America to make a special study of reform methods. He hopes to gain a practical knowledge such as will enable the Hokkaido workers to make great advance upon their present attainments, and to so attract general attention to the subject as to lead to the adoption of these best methods throughout the country. He firmly believes that there is no hope of reforms being thorough or lasting unless they are based on Christian principle. The editorial spoken of as in the first number of the Journal of Prison Reform was written by him.

Mr. Tomeoka is the first, and, as yet, the only Japanese to go abroad to study prison reform. It is somewhat remarkable that with the progressive spirit of the government, which has led to the sending abroad at public expense so many men, to study almost every subject under the sun but this, none has ever gone to investigate prison reform. Mr. Tomeoka receives no aid from government but many officials have manifested a warm interest, per-

\* Contributions or gifts of books may be sent to "Chaplain Taneaki Hara, Hokkaido Shujikan, Tsukigata Mura, Kabato Gōri, Ishikari no Kuni."





REV. PAUL SAWAYAMA.





sonally, in his going, and quite a number of his friends among the Hokkaido officers gave practical demonstration of their interest by private contributions towards his passage money. He has gone full of enthusiasm and with a genuine spirit of self-sacrifice, ready to bear any hardships and do anything if only he can help on the cause of prison reform in Japan. A letter just at hand from him tells of his safe arrival at the Massachusetts state prison at Concord, where he hopes to begin his studies.

Yours truly,

W. W. Curtis.

Sendai, Sept. 22nd, 1894.

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#### JAPANESE RELIGIOUS WORKERS.

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VI.

Rev. Paul SAWAYAMA.

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By TOMO TANAKA.

For a fuller account of Mr. Sawayama's life and work see "*A Modern Paul in Japan*" by J. Naruse. I am much indebted to that book in writing this sketch.—T.T.

**R**ELIGION and education are the two great foundations of a nation—school and church—these two stand in relation to each other as the two connected wheels of a car or the two wings of a bird; they must go side by side. If either one of the two will go ahead of the other, what will be the result? Knowledge and faith are the sole important motives in the progress of a people.

In the beginning of the Congregational Church in Japan, there appeared two great men, who represent these two essential motives; namely, Mr. Neesima and Mr. Sawayama. Truly they both worked for the educational as well as for the evangelistic work. Mr. Neesima appeared as the representative of the

educational work and Mr. Sawayama as that of the evangelistic work.

I wrote a short sketch of Mr. Neesima's life in a former number of this magazine. I will now write a brief outline of the life and work of Mr. Sawayama. I think these two lines will give the history of the beginning of the Congregational Church in Japan.

In the western end of the main island of Japan, there lies the province of Suwō. This is the home of many great statesmen of new Japan. Mr. Sawayama was born in this province in March, 1851, in the small village of Yoshishiki, under the shadow of the magnificent mountains of Idzumi. His father belonged to the Samurai class and served the prince of that province. So in his earlier days Mr. Sawayama received the very strict education of the Samurai class. The people of this class especially admire the sense of honor, courage, filial piety, and loyalty to the prince.

In 1868, when Mr. Sawayama reached the seventeenth year of his age, a great crisis occurred in Japanese affairs. The government of the Shōgun or Dictator usurped the temporal power of the Emperor, and thus became in reality the ruling power of all Japan; but in this year a revolution broke out and the government of the Shōgun fell. The Emperor became the sole ruler of Japan, having regained all authority.

In this revolutionary war, Mr. Sawayama's province took the side of the Emperor, and was attacked by the troops of the Shōgun. Mr. Sawayama was in the army at that time, and did brave service in defending the frontier of his province.

From his childhood Mr. Sawayama had been very fond of study and attended the best school of his province. At the close of the war he went out from his province for further study. During many years,

he was not only studious but also showed a very practical mind. When a boy he once heard about the life of a hermit. It impressed him so much that he tried to become a hermit, seeking a lonely place among the mountains to live.

Civil commotion again threatened to arise, and Mr. Sawayama was put at the head of a band of soldiers, and entrusted with the responsibility of suppressing riots.

Among his countrymen there is a tradition that those who seek knowledge must go for it to the sea coast. He was very eager to seek knowledge; so, soon after peace was restored, he went to Kobe, an open port, in the garb of a pilgrim, in search of knowledge. There he fell in with Rev. D. C. Greene, the first Japan missionary of the American Board. Dr. Greene received him very cordially, and began to teach him some English. The missionary soon discovered that the young man possessed a mind of extraordinary quality and a good heart. So the kind man sent him to America, securing a home for him in his brother's house. In such a way Mr. Sawayama went to America in 1872 and settled at Evanston, Ill. He entered the North-Western University there. He was very quiet, orderly, and studious in this institution. While he was at school his Christian character developed rapidly; but his aim as yet was to enter governmental service on his return to Japan. One day he saw a missionary to Japan, who urged him to take up the evangelistic work, explaining the needs of Christian work in Japan. Then he made up his mind to follow the advice, and at once gave himself up to Bible study under the direction of Rev. E. N. Packard, who was then the pastor of the First Congregational Church in Evanston. One year after that time, in 1876, he returned to Japan, with

great enthusiasm to christianize his own country.

The writer heard from Mr. Sawayama the following account of his conversion. One day a book-seller came to his school, who would exchange books. Mr. Sawayama went out with two books to exchange for new ones. He searched among the books and found two that he liked. The book-seller agreed to exchange. He took them to his room, began to read one which was a journal. While he went on to read, suddenly light flashed across his mind. His mind was full of joy, peace, faith and assurance. He was wholly converted. He threw himself on the hands of God. He felt as if he was in the bosom of the Heavenly Father.

Japan made great progress during Mr. Sawayama's absence of three years. When he came back, he found a great change in the features of everything around him. But the people still hated Christianity very much, some of them thought it was a kind of magic; others, that a great invasion would come following the missionaries. They often persecuted Christians. When Mr. Sawayama came home, his family was very glad to get him back. But they were greatly disappointed when they found that he believed Christianity and had decided to preach it. His father was very sick when he got home, and wished very much to have him stay at home. He had a very strong sense of filial piety—he was taught this virtue as the head of all other virtues. He felt it very hard to go to his mission leaving the sick father against his will. But he loved the Heavenly Father more than anything else. His resolution was very strong. He was very zealous. So he left home and went to Osaka.

At that time the Japanese government was very eager to get good officers. There were few then who



had received a western education, and many persons of the same province with Mr. Sawayama were in high office. So the government offered him a high position with a good salary. His family and relatives all urged him to accept it. But he refused all these things.

There were very few Christians in Osaka then. In February, 1877, Naniwa Church was established with only eleven members, of whom eight were men and three women. Over that church Mr. Sawayama was ordained and installed by Rev. Neesima and many other missionaries. The church could pay him only seven *yen*. At first the government offered him one hundred and fifty *yen* a month, but he preferred seven *yen* to that amount, and was much satisfied with his small salary. From the beginning Mr. Sawayama held very firmly to the principle that the Japanese churches should be self-supporting, and he practiced this principle in his church. He was attacked by consumption for some years during this period. So he needed more money than healthy people. Moreover, he was indebted to his father and his friend. But he was very strong in his faith and firm in his principle and well contented with what his church could pay without getting any support from outside. He was always very happy and bright, very earnest in his work, very kind to everybody, notwithstanding his sickness and family troubles. Naniwa church was like the grain of mustard seed; but it grew very rapidly. At the end of five years it had increased its yearly contribution from seventy *yen* to seven hundred, started a girl's school, and many preaching places both inside and outside of the city.

Mr. Sawayama had a peculiar magnetic power to attract people. All who once saw him could never forget him. All who came in close

contact with him burned with the celestial fire which was glowing in his heart. Even those who hated Christianity admired his Christian character. All the members of his church were acting preachers, characterized by a spirit of broad sympathy and love, and Mr. Sawayama's influence was not confined to his church only; for it reached out to all the Christians of Japan. He was not an eloquent man. His body was weak and he was confined to his bed for the most time. His work was done rather in bed than on the pulpit.

He was pressed by troubles from all sides. For about ten years he was sick, and had scarcely one comfortable day. During five years five coffins were carried out from his home. His younger sister died soon after his return from America. Next his father departed after a long illness. His father at first opposed his Christian faith, but before his death he was happily converted and received baptism from his son. I heard that Mr. Sawayama said, "If I had obeyed my father's will and had become an officer, I might have given him an easy living; but if it had been so I might not have seen him die in such deep peace as this." When he went to see the dying father, he and his wife were sick too, a daughter being born to them in his absence. Then his mother and his child died. At that time he wrote, "We had two daughters, but one died last year, ..... I think I have experienced several conditions of human life. I became pastor, husband, and father; and lost father, sister, child, and mother. I thank God that all these joys and sorrows of my life bring me closer to Christ who is the same yesterday and to-day and forever."

And, last of all, his beloved wife died, leaving him with his little daughter four years old. This on

May 13th, 1884. She was the daughter of a Chinese scholar, and was well educated by her father, and afterward became a teacher of the Kobe Girl's School. While she was there she became acquainted with Mr. Sawayama, and was married to him about seven years before her death. A year before her decease she began to doubt her salvation and feared to die. She suffered much on this account, and Mr. Sawayama was also very anxious about his wife. The writer heard from Mr. Sawayama the following instance.

One day Mrs. Sawayama was very sick and called her husband and asked him, "What is meant by salvation? Does it mean to sacrifice everything to God and not think about self?" Mr. Sawayama answered, "Yes; do not think of yourself. Commit everything into the hands of God." Then she said with deep feeling, "Now I am saved; thanks be to God." Her face was covered with tears. After that time she was entirely changed. She was very happy during her last illness and died with great joy and peace. Mr. Sawayama was very sick at the time of his wife's death, the pain being so great that he could not even lie down for a week; and, besides, he had the care of the church; he must continue his own preaching, guide his own work, oversee the management of his school. But, notwithstanding all these things, he was never disappointed, never uttered a single word of displeasure or complaint.

Mr. Sawayama was a man of prayer and devotion. He forgot himself in his work, even through every painful illness. While on the pulpit all thoughts of pain vanished; his face was bright; his voice rang clear; and those who heard him for the first time could not detect his illness.

His sermon was very impressive.

Many people were converted by his preaching. The writer well remembers how fervent was his prayer, how touching were his sermons. I have heard a great many sermons from different men and have forgotten almost all of them; but I remember many of Mr. Sawayama's sermons, which I heard nearly ten years ago. His sermons were very plain, but impressive for almost all classes of men, young as well as old, unlearned as well as educated. Many shed tears on hearing his deep spiritual discourses.

He not only delivered powerful sermons, but he himself practiced everything he said. His deeds were really more impressive than his words. Many came to his bedside to comfort him, but they would receive from him rather the more courage and faith. He always gave two tenths of his income to God. During his illness he gave away one tenth of everything he received as presents from his friends. He often gave his own clothing to poor Christians, while he himself was very needy.

He got all these things by prayer and fasting, and he often spoke about remarkable answers to his prayers. Many people were converted by his prayer; many a Christian who was wandering away from Christian influence came back by his prayer. He was very fond of praying with two or three brethren, and the prayer meeting was a great delight to him. He always attended the prayer meeting, no matter how severe might be his illness; so that the prayer meeting of his church was always well attended and enthusiastic. He kept a book recording the names of the Christians of his church, and he used to pray over it every morning during many years. That book was much worn out and stained at several places with tears. He prayed at anytime, on every occasion. I heard



him say, that when he went out, he would tell it to his Heavenly Father just as he used to do to his earthly father; that when he came back he would do the same; that every evening he thought he should surely die in the night; and that in the morning when he found himself well, he gave thanks to God from his inmost heart, and began his work.

In February, 1878, the Home Missionary Society was formed and Messrs. Sawayama, Neesima and Imamura were appointed a Committee to manage all the affairs of the Society. In this way Mr. Sawayama worked very much to establish this Society, which is now doing a great work in evangelizing Japan.

The local mission field of the Naniwa Church was the province of Yamato, some twenty miles away from Osaka. Mr. Sawayama went there several times and performed many good works. There were several cases like the repentance of the prodigal son, the converts of Shintō priests who were greatly enraged against Christianity at the beginning. Many Christians underwent severe persecutions there, but they grew steadily in their faith. In such a way the work in this province grew rapidly.

In April, 1881, the Inter-Denominational Mission Conference was held at Osaka. At that time Mr. Sawayama made a very fine address on the self-support of the Japanese native churches. He spoke under three heads: that self-support is the teaching of the Bible; that it is a benefit to the church; and that it is a practicable thing in all the churches. He spoke all from his own experiences. This discourse attracted great attention and was the means of raising many independent churches in this country.

Mr. Sawayama thought that the education of women in Japan was very poor and that there was great

need of higher education for girls in the city of Osaka,—there was no high school for girls in that city then. So he consulted with the Christians about it. They all endorsed his ideas. At that time—1878—there were only two little churches in Osaka. They raised about thirty *yen*, and began a school for girls. The school was opened on the eleventh of January, 1878, with two Japanese teachers and two American teachers, together with fifteen students. Mr. Sawayama practiced his principle of self-support in this school also. So it experienced many great difficulties, but it grew rapidly, and at one time the number of students was about four hundred; but now it has decreased a little on account of a reaction against woman's education. They called this school "Baikwa Jo-gakko," that means "Plum-Blossom Girls School."

In the summer of 1884 Mr. Sawayama went to Niigata, an open port on the Sea of Japan, and began a good work there. Afterwards he sent a preacher there from his own church. Schools for both boys and girls were started there.

Mr. Sawayama's health gradually grew precarious. At the beginning of the year 1887 he was especially weak, and lay in the hospital waiting for the last day. But his faith was very strong and clear. He began to correct his sayings, but he could not finish the work. When death approached his mind was as clear as ever. He bade farewell to every one at his bedside. He called his daughter and gave her a gold ring and told her to do the will of her father in regard to her studies and Christian life, and asked her to be patient till her uncle would come back from America and take care of her. He died very peacefully and hopefully March 27, 1887. Ah! he performed his task well which

was given him by the Heavenly Father. A faithful servant of the Lord Jesus Christ he entered into eternal rest. The example of his simple, earnest ministry of self-denial and self-support remains with us. His work still lives in all the acts of self-help of which the Japanese are capable. Long did he pray for more self-denial on the part of Japanese Christians. Shall not God answer the petitions of this spiritual man?

### A DYING SCHOOL-TEACHER IN ISE.

By the Rev. C. M. SEVERANCE.

SEVERAL years ago when Mr. Bick was teaching in Tsu, Ise, he fell in with a young man of more than usual ability and improved his chance by telling him of Christ and presenting him books. After Mr. Bick left the city Mr. Coates went to Tsu to teach in the same school. There, in his bachelor quarters, with a faithful interest in all about him, he began his morning devotions with invited listeners. Day after day with prayer and song he tried to help the few who came to a higher life, always having an open Bible as the ground work of his talks.

The subject of this article came often to call on the foreigners in Tsu who were there as missionaries, and found confirmation of the truths learned at the devotional services referred to above.

When your correspondent first went to Tsu in the autumn of '92, this young Japanese teacher in the *Chūgakko* was among the very first to call. We walked together through the city, his native place, and on every hand were respectful salutations from boys and girls, men and women. A respected young man in his native city, was my firm conviction, as I saw these pleasant greetings and his genial responses. He came to see me more than once

particularly to talk about Christianity. He said that the students and teachers even called him a Christian because of his habits and general carriage. He did not drink, he did not smoke. He seemed good to them, we must infer, even if they did dub him a Christian. There must have been a true appreciation of his worth of character among the students. He had a good English vocabulary and spoke with considerable fluency. He read English books with interest.

As I look back over the months of acquaintanceship, I cannot but feel that he had a premonition that his end was not far distant. He came to me once with more than usual earnestness in his words and in his face and said he had simmered the matter down now to Buddhism and Christianity. He said he must either be a Buddhist or a Christian. He seemed very anxious for light. I gave him a short life of Augustine, thinking it might help him to know the experiences of the great sinner changed to a saint, of the great doubter changed to a fervent believer in Christ. He confessed to Mrs. Severance once that he would like to be a Christian.

He had scrofulous trouble and lung-disease, and last summer was laid very low. It was this sickness which, no doubt, brought him face to face with his Maker.

He came to our house. He ate at our table. He bowed his head as we thanked our Father for the blessings we enjoyed. He seemed glad to be with us.

A few months later, we, removed to Kyōto, were sorry to hear that his end had come. Read on please. Last week going to Tsu on business, I called at the father's house and the father, brother, and little sister came to the door to see me, the mother sitting just inside. They urged me to come in, but I was in

haste. I spoke of my grief over the deceased. I showed my esteem for the dead and my sympathy with the family. Then! words that nearly brought tears to my eyes! The father volunteered the remark that two days before the son died he read in the Bible (if we had such a book), and that he had preached (*Sekkyo shita*) all by himself, in English and Japanese. I felt sure that the noble young man had been praying and offering his soul to God. Oh! the loneliness of the situation! No one in his family who had a ray of knowledge of Christ, a word of hope or of faith with which to comfort him, dying a Christian after all, and yet nobody near to comfort him——save God in Christ! And yet I feel sure he found peace in a faith that was from God. How gladly would we have been by his side! Yet God was there. As the thought flashed over my mind that he died in the faith and that now with a spiritual body, all doubts dispelled, he is enjoying the peace of His Presence, I made known the idea to the family. The mother sobbed and wept. As I urged that the family come to the same truth and know the same peace and affirmed to them my conviction that they could meet him again in heaven if they would believe, the mother still sobbed and the others looked grave. The father responded with earnestness when I said that his son was happier now than when on the earth, saying he was satisfied and glad at the thought. There are cases like this in greater number than we know. The angels record them. Our work is to give the cup of cold water, to sow the seed. May God bless the families bereaved in such a manner, is a natural prayer. Let Christians step in and carry the blessings to them!

## THE CONVERSION OF A LEADING JAPANESE.

By Professor S. K. SASAKI.

MR. SANTO is a well-known Japanese gentleman. His conversion was in some respects unusual and shows God's wonderful way in leading men to himself. He was born in a province named Kii, in Japan. His father was a farmer, and the family was not fortunately situated. The child as he grew older became dissatisfied with a peasant's life, and was not content to remain at home and work with his father.

At that time the social condition of Japan was very different from what it is at present. The feudal system prevailed throughout the empire; even geniuses and profound scholars could not gain a high position, while ignorant persons proudly occupied good situations, if born in a family of high rank. The only way open to learned and ambitious men was the priesthood.

In order to better his fortunes Mr. Santo, when quite young, entered a famous temple and diligently studied the Chinese language and Buddhism; but paganism did not attract the mind of the intelligent lad. He determined to examine carefully the images regarded as sacred. In the temple where he was there were images esteemed so holy that if anyone save the high priests were to touch them it was said that punishment from heaven would follow. They were guarded, and it was difficult to approach them; but the bold lad secretly entered the shrine, and beat, scratched, and soiled the images. Not being attacked by any aches or pains, he wisely concluded that gods of that sort were of no value.

At the present day even an ignorant boy might easily arrive at the same conclusion; but at that



time the only elements of Western civilization introduced into Japan were the art of plain surgery and the use of simple firearms.

When the youthful iconoclast discovered that idolatry was shameful and unwarranted, he also came to believe that there was no nobler being than man, and that all religions were superstitions; and for forty years he did not believe in the existence of the one true God. He was a rationalist.

Turning his attention to literature he studied poetry, hoping to become a famous poet. At that period many people had begun to weary of feudalism; they received an impulse from Western nations, and the cloud of revolution became denser than in previous ages. Mr. Santo devoted all his powers to the affairs of the revolution, casting aside his pen and taking up the sword. One of his friends opened the first revolutionary battle in Yamato, but before the battle he himself was sent to the Northern provinces to gather ammunition and reinforcements, and during his absence his friend was killed on the field. On receiving the melancholy intelligence his purpose became firmer than before to work for his country; and while patiently doing his duty he was arrested, imprisoned, and was about to be beheaded.

On the night of a snowstorm, however, taking advantage of the negligence of the guard, he escaped from the prison; but to run rapidly was very difficult, for the snow lay in heaps upon the ground and blockaded the hills. After much suffering he reached Kioto (then the capital), and there he, with many famous patriots, planned to achieve the purposes of the revolution, encountering hazardous trials, great as those they had met in the Northern provinces. At this period Russia secretly began to encroach

on the Northern islands, taking advantage of the civil tumults in Japan. The keen eye of Mr. Santo quickly noticed Russia's policy; and with a few comrades, he went to the Northern islands, inhabited by very few Japanese, and defeated the plans of Russia.

The war of the revolution ceased, a new order of government was established, and Mr. Santo gained a high position. While he was in the North he had become acquainted with Father Nicolai, a Russian missionary of the Greek Church, and studied the Russian language with him. One day the missionary talked about the heavenly Father, but his pupil gave no attention. After his conversion, however, he told his acquaintances that the light of God first reached him through Father Nicolai, and that he could not forget the gentle face of the missionary, although many years had passed since he met him.

At length, Mr. Santo, partly satisfied with the new government established by the patriots of the revolution, retired to private life, hoping to promote the welfare of the common people. Doing mercantile business by wise methods, he achieved much success. At this period of his life, though yet an infidel, he willingly associated with missionaries and Christian scholars, and respected them. Seeing that a great many accomplished ladies and gentlemen left their pleasant homes, and came to a strange country, sacrificing their own interests and devoting themselves to the work of doing good to others, he recognized the fact that the Christianity which they professed was not a common religion. When he learned from historical facts the cause and effect of Western civilization, he discovered that Christianity was a most powerful element in civilization; but when he read and listened to lectures on Christianity,

he became perplexed about the doctrine of the Trinity and other things; and the more he read the Bible and listened to discourses founded on it, the more he doubted.

After much thinking he came to the sorrowful conclusion that Christianity was not founded on rational theory or principle. Having an obscure idea of religion, he passed many years in a condition of unhappiness.

One winter morning he burnt his face severely, and through the advice of physicians entered a hospital. Here were some young women acting as nurses; and they were so kind and careful in their treatment of him that even the kindness of his own family could not compare with it. Knowing that such kind and faithful service can only be rendered from a sense of duty, he asked them whether they were Christians. They answered. "Yes, we are members of the Northern Tokio Church, and are devoting ourselves to the good of others, and desire their salvation."

As soon as he heard the words of the nurses, a ray from the light of salvation pierced the dense clouds that darkened his heart, and the voice of God reached his ear. Almost dazed he reflected that philosophy and science may improve man's knowledge and civilize the outward condition of the world, but all these have no worth in saving the soul of man or in purifying the world from evil, and that what he had read in the Bible and heard from the missionaries was true, that the only means of saving mankind is the sacred blood of Christ.

Moved by these thoughts he zealously read the Bible, and examined the doubts which had kept him from the light of God for so long a time. He declared himself a great sinner. God had often called him, but he had not heeded. Yet divine mercy had saved his life many times

that he might seek and find the true Christ; and, bursting into tears, his full heart found utterance in these words, "By what means can I reward thy great mercy? All the deeds which I have done in behalf of my country and for others cannot compensate for even one atom of my sin. I offer now my whole body and soul to the Cross. O Father, take me as thou dost wish to do; from this moment I am thy child!" Then and there happiness came into his heart, such as he had never known in his life before, a comfort to which he had been a stranger.

We must not conclude that evangelical work cannot be carried on by people who have not profound knowledge; from ancient times God has used simple people to teach his mighty works to scribes and scholars. A single act and a few simple words by God's children, whose souls are regenerated by the Holy Spirit, can lead many a dark soul from the power of Satan into the kingdom of God. "All Christians should be evangelists; all Christians living in an antichristian country should be missionaries, although not ordained by the Church. A genuine example to everyone is in the fact that the humble nurses in the hospital taught the grace of God to a gentleman of culture and high social position. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Since Mr. Santo received this special blessing from God his whole family have become God's children. At his residence, once a week, is held a blessed meeting; the members are increasing, and many infidels and others are being converted through its instrumentality.—*The Gospel in all Lands.*

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## ŌKUBO HIKOZAYEMON.

A Drama by FUKUCHI GENICHIRO.

Translated by KIMURA KEINOSUKE.

## ACT III.

SCENE II.—*The Old Man visits Suzuki's House.*

(*In Suzuki's house, O Rui and Watanabe Shinsaku are keeping house in the absence of the master. The landlord Gihei and his wife, O Tai, and O Matsu, a neighbor, have come to visit them.*)

SHINSAKU.—We thank you for your kindness.

GIHEI.—Don't mention it. I cannot understand why this has happened.

O TAI.—He is very faithful, unlike the other tenants. Moreover, he is of a noble family and never does anything unjust.

O MATSU.—Why was he arrested? Sir, had he anything to do with the loss of the inrō? But any way, what does all this mean?

GIHEI.—That I don't know, so I am troubled. Miss O Rui, please tell me all that you know of this matter; perhaps I may be of some help to you.

O RUI.—Thanks; neither do I know the details. When the Shōgun's inrō was lost, Mr. Takigawa Sanjirō was on watch; so he was arrested and my father was implicated too.

GIHEI.—Yes; but why was he implicated?

SHINSAKU.—That is very complex; but, Mr. Gihei, hear me; it is this. Takanawa Gyobushō, the chief officer of the guards, is quite old; but he is a mean and vicious fellow, and wanted to make my master's daughter his concubine. As she is affianced to Mr. Takigawa, my master did not accept his proposal. He was enraged by this answer and arrested Mr. Takigawa and is torturing my master. (*Enter a town officer and Sarushima Saheida, with many followers who have weapons for making an arrest.*)

TOWN OFFICER.—An officer has

come. (*The landlord and others get startled. Saheida and his followers come in, wearing dirty shoes and surround O Rui.*)

SAHEI.—O Rui, why did you escape from my master's house yesterday before the examination was entirely finished? Come with me now; if you don't, we will take you and bind you with these ropes.

O RUI.—What? I went to your master's house yesterday simply to ask the release of my father and to see him. I have done nothing for which I should be examined or arrested.

SAHEI.—Obstinate woman. If you will not hear me, all right. Arrest this woman. (*The servants come near her.*)

ALL.—Stand up. (*Gihei is very much frightened and hides himself in the corner of the kitchen. Shinsaku stands up stretching forth his arms to protect O Rui.*)

SHINSAKU.—Stop, Mr. Saheida. My master is innocent of this matter of the inrō. We think it unjust that you should have arrested him. And now you are going to arrest the daughter who knows nothing of the matter. You are cruel. I cannot understand you at all.

SAHEI.—You mean servant, keep still. If you disturb us, we will kill you.

SHINSAKU.—Yes; I will willingly die for my master. Now I see your trick. You are making a cat's-paw of my master to take Miss O Rui.

SAHEI.—Stop! Knock this fellow down and seize the girl! (*Two of the servants seize O Rui and four strike Shinsaku. He is weak from illness and easily knocked down. He is tied up with ropes. O Rui is seized too.*)

SHINSAKU.—Oh! if I were not sick, I would not let anybody take my master's daughter. (*O Rui silently follows them, and when they get just outside the gate, enter Shimizu Kimbei, Tejima Mokunosuke and Yokota*



*Sakunai. They push Saheida back and knock the servants down and cut the ropes off from O Rui and Shinsaku.)*

SAHEI.—Who are you that prevent my seizing these persons?

KIMBEL.—Our names are too sacred to be told to such mean fellows as you. Be quiet and sit in that corner. You will understand by and by.

MOKUNO.—If you come up against us, we will pull your heads out of your bodies and make them into toys for children.

SAKUNAI.—You dirty worms, be still and obedient. *(They take the ropes out of the hands of the servants and tie them two by two to a pillar at the entrance.)*

KIMBEL.—*(Facing O Rui.)* Don't be afraid. We have seized them. *(Shinsaku, the landlord and others get startled. Enter two city officers.)*

FIRST OFFICER.—Oh! You must clean the alley.

SECOND OFFICER.—You musn't put such dirty things out.

FIRST OFFICER.—*(To those who are in the house.)* Mr. Ōkubo Hiko-zayemon is coming to your-house.

O RUI.—What? Will Mr. Ōkubo come? Shinsaku, you must be ready to welcome him.

SHINSAKU.—Yes. *(O Rui fixes her dress and Shinsaku goes out of the entrance with a sword and sits down.)*

SAHEI.—What? Mr. Ōkubo Hiko-zayemon? I cannot stay here any longer. *(He tries to escape, but when he gets out of the gate Kimbei knocks him down.)*

KIMBEL.—That Ōkubo Hiko-zayemon is our master. You must wait here till he comes. *(Enters the chief officer of Koyanagicho, conducting Ōkubo Hiko-zayemon. Following him, enter Sadahachi, Seizaburō and other servants, carrying spears and other things. Two of the servants bring in a cask of wine and a box of food. Kimbei, Mokunosuke, and Sakunai bow to him. Shinsaku welcomes him.)*

HIKOZA.—Is this Mr. Suzuki Gen-zayemon's house? Hiko-zayemon has come to see him.

SHINSAKU.—Very dirty place! But please come in.

HIKOZA.—Excuse me. *(He enters, conducted by Shinsaku, and taking the seat of honor sits down. O Rui bows to him.)*

O RUI.—I am Genzayemon's daughter. Please remember me in the future.

HIKOZA.—Are you his daughter? I am very glad to see you. *(They speak purposely as if they met for the first time. Shinsaku brings the tobacco-box and some tea, assisted by the landlord.)*

Is Mr. Genzayemon absent?

O RUI.—Yes; my father was arrested by Mr. Takanawa Gyobushō on the suspicion of having stolen the Shōgun's inrō, because he is related to Mr. Takigawa.

HIKOZA.—I am sorry to hear it. *(Thinking a little while, he turns toward the entrance.)* Kimbei, come here.

KIMBEL.—Yes, sir. *(He enters the room and bows to his master.)*

HIKOZA.—Kimbei, get on my horse which is left in the street and ride to Takanawa's house and tell him, "This is the message of my master, Ōkubo Hiko-zayemon, to you. He says that he cannot understand why you have arrested Mr. Suzuki; so he will come to take him back. Please be ready." And come back here quickly after you have delivered that message.

KIMBEL.—Yes, master. *(Exit Kimbei, and Hiko-zayemon looking after him sees Saheida tied to the pillar.)*

HIKOZA.—Moku, who is that sitting there?

MOKUNO.—He is Mr. Takanawa's servant. His name is Sarushina Saheida. He came with many servants to arrest the daughter of Mr. Suzuki by force. So we have tied him up, as you see.

SAKUNAI.—We must report his case to Mr. Takanawa and punish him.

HIKOZA.—We need not torture the weak. Let him wait there. (*He lets the servants bring in the wine and food which he has brought, and speaks to O Rui.*)

HIKOZA.—Perhaps you do not know that I was a very intimate friend of Mr. Gennai, the father of Mr. Genzayemon. As I did not call on your father for a long time since he was discarded, I came to-day to see him with this wine and food; but I am very sorry to find him absent. (*Looking at Shinsaku.*) Are you Mr. Genzayemon's servant?

SHINSAKU.—Yes, sir; I began to serve him when I was quite young.

HIKOZA.—You are faithful to continue to serve him even after he became a rōnin. I admire you.

SHINSAKU.—It's a great honor to me to hear you speak in that way.

HIKOZA.—Miss O Rui, don't be afraid. I will surely save your father. He will come home this evening or to-morrow morning. So don't worry, Shinsaku. I am sorry, Miss O Rui, that you have so much trouble while you are young. (*Compassion and sympathy have swollen in his heart and he looks very grave for a little while, but looking at the wine he speaks to O Rui.*)

As I have just now, said, I came to drink with your father. I cannot take this back to my home. Though it may be troublesome to you, please take your father's place.

O RUI.—Thank you for your kindness. (*Hikozayemon looks at O Tai, O Matsui and others, and speaks to them.*)

HIKOZA.—Are you the servants of this house?

LANDLORD.—I am the owner of this house; this is my wife; and that woman lives next to this house.

HIKOZA.—Is that so? May I trouble you to make some preparation for an entertainment?

O TAI.—Yes; all right. (*They go to the kitchen, but there is no cooking-utensil and no charcoal. They go to different houses and borrow them. Shinsaku tries to help them; but the chief officer of the town makes him sit in the room to entertain the guest, and he himself goes to the kitchen to help the others. Sakunai comes into the room and asks his master.*)

SAKUNAI.—Sir, what shall we do to those fellows that are tied up?

HIKOZA.—Yes; untie them and forgive them. (*He sees the dirty foot-prints on the mats.*)

Sakunai, why is this so dirty?

SAKUNAI.—That, when Mr. Gyobushō's servants came in.....

HIKOZA.—Then, before we forgive them, let them clean the room.

SAKUNAI.—Yes, master. (*He goes out of the room and speaks to them.*)

We forgive you; but before you go, you must clean the rooms.

SAHEL.—What, have we to clean the house?

SAKUNAI.—Yes; that's my master's order.

SAHEL.—Yes; all right. We will clean the house and be forgiven? This is an unlucky turn of fortune.

SERVANTS.—That will be better.

SAHEL.—We will begin. (*He takes off his coat and together with the others draws water and cleans the house. The landlord and the women bring dishes and cups. They are much confused and make a great deal of noise. It seems as if house cleaning and feasting were come at one time. Saheida and others finish cleaning.*)

SAHEL.—Is this all right?

SADAHACHI.—Yes; that's all right. You may return now.

SAHEL.—Thanks. (*Bows down very politely, and when he gets on the street he says.*) It is well said that with a crying child or one's lord there is no use to contend. Mr. Ōkubo is more to

be dreaded than a common lord. If we insult him, we shall be distressed.

SERVANTS.—We were afraid of that and cleaned the house.

SAHEI.—We never met such misfortune before. (*He wears his coat inside out.*)

SERVANT.—Ah! your coat.

SAHEI.—Yes, I know that. (*Exit Sahei and his followers. Now full preparation is made for the entertainment. They have only to warm the wine.*)

O TAI.—Mr. Shinsaku, I cannot find any bottle. What do you always use to warm the wine?

SHINSAKU.—My master drinks cold wine, so we need no bottle or pot to warm it.

O MATSU.—Is that so? (*Looking in the cupboard.*) I cannot find anything like a glass either. Where do you keep them?

SHINSAKU.—My master always uses a tea-cup, so we have no glass.

LANDLORD.—Why, we cannot give the guest wine in a tea-cup. I will get some glasses from my house. (*He rises to go.*)

HIKOZA.—No; I do not need any bottle or glass. It is better to drink cold wine in tea-cups. (*Then they put tea-cups on the tray and bring them between O Rui and Hikozayemon. O Tai pours wine into a tea-cup for Hikozayemon and he drinks it.*)

HIKOZA.—Now, I have tested its purity; please drink some, Miss O Rui.

O RUI.—Thanks. (*She takes up the cup and puts it to her mouth without any wine in it.*)

HIKOZA.—(*To O Tai.*) Give that fish to Miss O Rui.

O TAI.—Yes. (*O Tai and O Matsu distribute fish to Hikozayemon and O Rui.*)

HIKOZA.—(*To Shinsaku.*) Take this cup.

SHINSAKU.—Thanks. (*He receives the cup. Mokunosuke, Sakunai and all the others are permitted to drink*

*and eat with them. Hikozayemon looks at the spear hanging on the wall.*)

HIKOZA.—Ah! Mr. Gennai's Rai Kunitoshi; I have not seen it for a long time. (*Facing Mokunosuke, Sakunai, Sadahachi and Seizaburō.*)

Perhaps you have heard of Mr. Gennai's courageous deeds at the battle of Anegawa. At that time this spear was given to him by lord Nobunaga as a reward. It is a very famous weapon and was handed down to Mr. Genzayemon. It is your honor to have the opportunity to see it now.

TOGETHER.—Thanks.

HIKOZA.—Please excuse me, Miss O Rui. (*He takes down the spear and unsheathes it and gives it to the servants to look at.*)

This is the most precious treasure of this house. It will never be exchanged even for one or two thousand measures of rice. (*The servants return it to him and Hikozayemon looks intently at it.*)

Ah! Mr. Genzayemon, you are the son of a famous family and you are accomplished in military and literary pursuits; but you were unfortunately discarded because you disputed over the game taken in the hunt at Komaba. But it is sad that nobody tries to save you from this obscurity. I did not yet have the pleasure of seeing your face, but we know each other's names, and I think you are my friend. I will try to help you in every way. The father teaches his daughter to keep her chastity, though he himself must die; and the daughter tries to save her father's life, even though she break her virtue. I admire this filial piety and fatherly benevolence. (*He bursts into tears looking at the spear. Then he hangs it on the wall as before, and speaks to the chief officer.*)

Now, Mr. Genzayemon will come back this evening or to-morrow morning; so you must treat him and



support him kindly. If you want anything come to my house.

OFFICER.—All right, sir; if that be your order, we will treat him kindly and try to make them as comfortable as possible.

HIKOZA.—Then I trust you with it. The sun is about to set; I will leave you now, Miss O Rui.

O RUI.—I could not entertain you at all. The house is poor and dirty, as you see. I am ashamed of my poor attempts at hospitality.

HIKOZA.—Never mind that, good-bye. (*He rises with his sword. Enters Kimbei in great haste.*)

KINBEI.—I went to Takanawa's house and gave him your message. Then he said, "Thanks for the message, but we have finished the examination of Genzayemon and sent him back home in a sedan-chair just now." So I stood at the gate for a little while and found them sending him back secretly from the rear entrance. I went to the side of the chair and assured myself that it was Mr. Genzayemon. I have come here ahead of him.

HIKOZA.—Thanks for your trouble. Miss O Rui, I think you are happy now.

O RUI.—Yes; Thanks. (*She looks very joyful and congratulates Shin-saku.*)

HIKOZA.—I know you are happy. If Mr. Genzayemon is coming, I will see him. (*He takes his seat again. Looking at the cask of wine.*)

I hope that there is some wine remaining. (*He touches the cask to see whether there is any wine in it or not.*)

## DARKEST TOKYO.

By IWAGORO MATSUBARA,  
Translated by KEINOSUKE KIMURA.  
(Continued.)

CHAP. XI.—*Daily Expenses of the Poor.* Of the three necessities of life, clothes, food and shelter

the matter of house-rent is the most difficult. In Shinami Samegahashi, and other quarters, the rents are collected every day, for the people will never be able to pay a month's rent at one time. There are many grades of rent. The sum of four sen is paid every day for a house with two small rooms. Such a house seems comparatively nice and is the residence of those who have some money. Other houses, which are built like a train of cars, each having only three mats, cost two or three sen a day. The poorer ones call for fifty or forty sen per month. A daily expense of three sen is not an easy burden for the poor. Therefore two or three men live together. For instance, those who go buying rags will live with those who buy waste-paper; the day laborers, with jinrikishamen; the blind, with the blind; or those of the same occupation will huddle together. One who enjoys a monthly income of ten yen will pay five yen for food and the remainder for clothes, shoes, house, furniture and other expenses. Such a man can scarcely get on, and he has nothing left for decoration, comforts, or savings. But however poor, man cannot live with only the bare necessities of life. Sometimes he will have some comforts, unexpected expenses for congratulatory feasts with his neighbors for some cause, or for helping them. These unexpected expenses cause much difficulty, for they have to be paid out of the allowance for current daily expenses. The income of the poor is generally very much less than that mentioned above. Their daily income is not large enough to be divided into three divisions for the purposes referred to; generally the whole amount is spent in getting rice and pickles. The house-rents are paid with money which the wives earn by work taken into the house and the payments for wood, charcoal and other things are

delayed till the next day or to the next week. They have no provision for clothes, and they cannot get any unless they obtain unexpected money or borrow on usury.

The traffic of the jinrikishamen is comparatively active. The income of these men is thirty sen and it seems to be quite a large amount. But more than ten sen must be paid for use of the jinrikisha, for straw sandals, candles and other things used in their work, so their net income is not very much. A strong-bodied youth will get only twenty sen or a little more. But with that he must buy rice and wood, one sen worth of sauce, oil, fish, pickles, tobacco, tea and charcoal; and he also pays the house-rent. Thus lots of things are waiting to be paid by the master; and before he opens the mouth of his purse, one half of his income flies away like butterflies, bees or locusts.

The work of the merchants who go round in the night selling different kinds of food is more constant than that of the jinrikishamen. These venders need only about twenty sen to purchase materials, flour, and rice. What is good for them is not so much the small profits realized from their sales as the remnants of the food they sell; for they can support themselves with what is left and use the money as a fund for the next day's supplies. But this work is done only in the night, so at least for the half of the day, they must get some other work. The industrious ones of this class will sell shell-fish in the morning, get some work in the house during the daytime and sell food at night. It is common with the merchants of this class to wear out two or three sandals every day. When the rainy weather comes, or they begin to get into debt by drinking wine, even their incessant toil will not save them. It is always said that all the poor are

alike living on stone. There is some truth in this, for stones are not fitted for cultivation nor for digging to get water; they simply give out fire when struck with steel. In like manner, the poor live on the fire which comes out of life when people are struggling for existence.

CHAP. XII. — *Money Matters.* Pawnbrokers, lotteries, usurers, and those who keep goods to let, help the circulation of money among the poor. It is very difficult to find what advantage and disadvantage the poor get by these means; and though it is interesting and worth investigation, I cannot now enter into details. The pawnbrokers in the poor quarters of Shinami and Samegahashi live in large, strong and magnificent houses. They have large store houses and their buildings are surrounded by high brick walls and come into striking contrast with the dirty tumble-down houses in the neighborhood. It is the same with those who start lotteries, the usurers, and those who keep goods to let. There are many causes of their success, but generally their prosperity is only a picture painted with the sweat and blood of the poor. But how is that painting done? I will tell a little about it as an apprentice in the shop of a pawnbroker and in the shop where goods are let.

Those who want to understand what the pawnbroker's business is, may come some day to my house and see the actual transactions, and soon you will find how treacherous this branch of human society is. The customers are day-laborers, jinrikishamen, those who go buying rags or old furniture, and many other workmen. The things pawned are, generally, clothes; but when the poor are in great distress they bring even the vessels in which the boiled rice is kept, kettles, teapots, umbrellas, fire-boxes, buckets, wagon wheels, shoes, and rags. Anything

that is worth more than ten sen is taken as a deposit and some money is loaned. But the things generally deposited are clothes. Double or treble interest is taken for furniture that is inconvenient to carry. The rate of interest is settled by regulations and two and a half sen will be charged for one yen a month. But it is very rare in the poor quarters, that they borrow as large an amount as one yen. Usually they borrow fifty, twenty or ten sen. Then one sen and eight rin is charged on fifty sen as the interest, one sen on twenty and eight rin on ten. Therefore if there be ten debtors each borrowing ten sen, the interest for one yen a month will be eight sen. But poor men cannot deposit their goods so long; they must redeem them in a week or two, or even in three days. It is not uncommon with them that they will deposit again in the evening what they have redeemed in the morning; for instance, they will deposit their scales in the evening to redeem the vessel for rice and reverse that in the morning. But every time they do this, they must pay eight rin or one sen as brokerage. These are the special customers of the pawnbrokers in the poor quarters; their transactions do not follow the regulations. They can borrow some money if they deposit tobacco pipes or something as the taken of things to be deposited. In such cases the pawnbrokers are the lenders of money on usury. They do not have the trouble of carrying goods into the storehouses, or writing them down in the books. They examine the income of the laborers just as tariff officers examine imports and exports. They who go to borrow money are treated very politely as special guests but they are really only the servants of the pawnbrokers and they have to pay them ten or twenty per-cent of their income. This seems very foolish but it is

almost a fixed habit and a necessity for them in these circumstances.

Those who lend on usury are nearly as busy as the pawnbrokers. A debt of one yen is returned by the daily payment of three sen for forty days. This is one kind of usury. The other is that eighty sen is paid in fifty days by paying two sen every day. In either case you will see there is a high rate of interest. But before the money is handed in the first five sen are subtracted by the creditor as the commission and one sen is paid for the stamp of the certificate. When the debtors cannot pay the whole amount within the promised period, the remainder is made a new debt and interest is charged on it again. This is to take interest on interest. Debtors sometimes never get out of the net; and the creditors, once getting a customer, will never lose him but keep him in some way. The money loaned will begin to return as well as the interest, from the day on which it was borrowed, and what is collected to-day becomes the capital for to-morrow. What is taken on the right hand, is loaned on the left. What is collected from the house opposite, is put out on usury to the one living next to the shop. What is taken as the interest on a debt will make another capital. One yen used in this way, will become seven or eight yen in a year. This is a wonderful fact, but it is not done by mere deception. This is accomplished by the adroit turning of the money. The debtors are not necessarily foolish, they are only ignorant of the calculation. The debtors do not pay much attention because they think their debts are decreasing every day, but this is the cunning plan of the creditor. This is like cutting an anaesthetized body; the one who is cut does not feel any pain, but anyway precious blood is lost. There are many rela-



tions between the creditor and the debtor, and their transactions are not common lending and borrowing. Their money matters are very complex. They often make bonds without witness, and often make mortgages of immaterial things. For example, the jinrikishamen may borrow money near the end of a year with the promise that they will give all their works on New Year's day for it. They make a mortgage of the New Year's day. This is just like one who on starting an exhibition will borrow money, promising the creditor to pay him the entrance fees. One yen borrowed in this way, will be only fifty or sixty sen in its actual value. This being the end of the year, they are obliged to get that kind of money. They must get some clothes for their wives and children and some food for New Year's day. When we get to the top of Mt. Fuji, one bowlful of rice costs two sen and one egg five sen; but our hunger obliges us to pay the unlawfully high price. In like manner, at the end of the year, the poor are obliged to get money of which sixty sen cost one hundred and to pay eighteen sen for food which really costs only ten sen. This is a most profitable as well as a dangerous season for those who lend on usury. In any case one yen borrowed through their hands will not be over seventy-five sen in its actual value. Rice which is sold at the rate of one "tō" and five "gō" for one yen, will realize to the poor who are living with such money only seven shō and three gō for the same amount of money. Moreover, for those who deposit one kind of goods at the pawn shop and hire the necessary goods of another kind, the one yen will count for only fifty or sixty sen, and only six shō of rice can be bought. No other class of people will eat rice that costs so much. Therefore, the saying, "to live by

burning olea fragrans and boiling gems," does not express the luxury of the nobles but the actual living of the poor. Those who exist by borrowing money on usury live most extravagantly.

Next to the money lenders, are those who keep goods to let, for example, clothes, mattresses, drays; and they are always busy in the poor quarter. There are many kinds of mattresses and their hire varies from eight rin to two sen a piece for a night. Of course there are silk mattresses which are rented for from thirty to sixty sen a night, but such extravagant things are not needed by the poor; so I will not dwell on them at present. Clothes are also rented at three or five sen a piece per day. These are used by the lower class of acrobats. There are also some who rent the clothes needed by the jinrikishamen. But generally this is done by those who keep jinrikishas too. These shops do a thriving business. Especially during the cold season, from December to April, will no other business in the poor quarters be more bustling. It is difficult for the poor to prepare clothes for winter and it is more difficult to get bed clothes. They depend on the heat of the sun as much as possible; but after December, it will get colder and they are obliged to have some clothes for the bed. They cannot make them new, so they will borrow them. The amount of money paid for them is very great. The more careful and thoughtful persons would desire to make their own; but when the winter comes they find themselves unable to do it and pay the money with which they can almost make new ones, to those who keep clothes to let. Thus renting is made a flourishing trade though the careful and thoughtful hate to borrow. There are seven out of three hundred and forty or fifty houses in Shinami

chō that lend mattresses and other clothes. Some of them keep from fifty to a hundred pieces. But in the middle of January, all of them are rented and often earnest demands are not all supplied. The charges are one sen for a night for a very thin and dirty mattress. Those who borrow such are very poor and often the payment of the rent is delayed. Then the merchant will go to the house and take them even while the poor people are sleeping. It is very cruel and he who has a humane and generous heart will not be able to transact such business.

In general, the pawnbrokers lend money to save from starvation and those who keep goods lend them to save from freezing. But sometimes the rented mattresses are deposited to borrow money. If the mattress whose rent is two sen a night be pawned, over thirty sen will be borrowed. This will save them from pressing necessity though they will get into greater difficulty in the future. But if they do such a thing, they cannot be free from punishment, for they are forced to pay two sen every day for the clothes which they do not wear. In order to get out of this difficulty, they must make a second plan. But their plan means sin. The second plan will lead to the third; the fourth, to the fifth; and, finally, they will incur a debt for a large amount, say five yen. Such men become great sinners simply because they have pawned a mattress for thirty sen. They fall into such great trouble from carelessness in a small matter in the beginning. The stories of the poor are generally of this kind.

The things deposited at the pawnbrokers are not necessarily common clothes or furniture. Sometimes boiled food or soups, small trees in pots and living cattle are deposited to redeem other things or to borrow

money. The jinrikishamen may deposit the wheels of their carriages, the washer-women the clothes they wash. In such cases they are criminals in using entrusted goods, but they are obliged to do so. When the poor people bring boiled rice, a tubful of sauce, or trees in pots, the pawnbrokers will take them, though they are prohibited to do so by the law, because they understand the circumstances of their customers. By such a custom, a cat was once deposited, and at other times canary birds were pawned. At a certain place the wooden tablets on which the names of deceased persons are written and which are kept in the shrine in the house and to which prayers and much food are offered, were deposited. If we investigate how these things came to be pawned, there will be many interesting stories. Some cunning beggars borrow babies two or three years of age from the poor. They do this to excite the compassion of the philanthropists by the number of their children when they beg alms. In such cases human beings are made commodities. But there will never be one who will deposit them as mortgages.

(To be continued.)

## AN APPEAL.

TO THE FRIENDS OF SOCIAL PURITY  
IN JAPAN.

DEAR FRIENDS:

The reasons and necessity for organizing the *Joshi Jiai Kwan* (*Home for Fallen Women*) have been set forth in detail in No. 8 of the *Kyōfū Zasshi*.

That we should devise this project is not strange, for there are beings so degraded that we can hardly call them human, who make a public traffic of what is corrupting merely to hear about. Not satisfied with this, they expose our disgrace

beyond the ocean, chiefly by polluting the name of our country and bringing all the women of Japan into bad repute and secondly by dragging into the dust young women who have a promising future before them, and by demoralizing men who might otherwise be rendering valuable services to their country. Thus the foundations of all unrighteousness, waste, immorality and bad report are laid.

Is not the reclaiming of these people, teaching them to lead the respectable lives that Heaven intended they should, and the tearing out of the poisonous worms gnawing at the heart of the country a task of the greatest importance?

To this end a committee has been appointed whose chief duty it has been, *first*, to secure land and to make preparations for a dwelling and occupations for the reclaimed women; and *second*, to look into the condition of those who are leading lives of shame, and to study the best methods of separating them from their dishonourable trade.

There are already a number of women who can be and must by all means be reformed, and the methods for doing so are already plain. What is wanting now are the means.

Fortunately we have in prospect a piece of land about an acre in extent. On it are two or three dwelling houses, so that the most suitable way for the inmates to become self-supporting would be by engaging in farming, the rearing of silkworms, by fruit culture and by spinning. Besides these occupations, some of the women could devote themselves to weaving, sewing and embroidery.

There are other things that make this property desirable. It is situated within the city limits of Tōkyō at Ōkubo, and very near a railroad station. It is in a very

quiet neighbourhood and exactly suited for the furtherance of our scheme.

The ground is not at all too large for our purpose, but we have another plan for utilizing a portion of it. Since the 20th year of Meiji (1887) the members of our Society have intended building an office where all our business could be transacted. In various ways we have already collected several hundred *yen*. This sum was originally raised for building; as, however, we look at things from a different point of view to-day, it has been thought advisable to rent rooms in the Y. M. C. A. Hall, or some other place, to be used as our headquarters, instead of putting money into a Hall of our own in a central part of the city. Such a building, without doubt, would be the source of ever recurring expense merely in order to keep it up. But we think our best plan now is to put up a little house on this ground as it is so conveniently situated near a station, and as it is not too far out of town. Here all the business of the society, as well as the supervision of the work of reform could be easily carried on.

The land in this neighbourhood, as we have learned on good authority, is going up in value, so we are not forgetful of the future in wishing to set up our headquarters here.

Now the sum we have in hand amounts only to a few hundred *yen*, while eighteen hundred are required for this property. We are praying night and day that our great task may be achieved, and at the same time beg most earnestly for contributions from all benevolent sympathizers. This is a matter of the greatest urgency, for one day of delay will add one more day to the disgrace of the country and one more victim to the fallen ones.

Ladies and gentlemen, if you sympathize with this work help



us who are feebly struggling to further it. Any contribution, small or large, will be most gratefully accepted.

Yours in the love of Christ,

Fujin Kyōfū Kwai.

(W.C.T.U. of Japan.)

## Woman's Department.

Edited by Mrs. KASHI IWAMOTO.

A QUARTER of a century is ample time for a nation to have seen considerable changes. Yet we think, few in the world's history have seen as conspicuous ones as our own since the first year of Meiji. It is interesting to think that the same proud Samurai who rode through our streets on the glittering Norimono are still taking the reins under the new order of things and that our heavily retinued Daimyō, relieved of their stern and cumbrous prerogatives, are left free to learn, and to refresh themselves, like any common folk, under new skies and among new peoples. Many who braced themselves against the sudden changes at first are now helping to bring about greater ones, and even the most thorough-going conservatist would hardly consent to go back to the old hermit state.

Many great men who have played active parts in bringing about the new era and pushing on affairs in the Meiji period are falling from the ranks, giving their places to younger candidates. But it will be years before the old element will be entirely eliminated from the new. Nor is this so desirable. Young Japan, giddy with new knowledge and fresh acquirements, needs a strong and wholesome influence, tempering and

balancing her movements; and Old Japan with its wisdom and experience will do the former a good service, as far as the latter does not conflict with the new principles and impede real progress.

Our women, too, who have been familiar with and have had their day under the feudal times, have fallen in with the new line of activity and are rendering excellent service in their several spheres of work. Many of them come from among the true and worthy daughters of Japan, each with an interesting and suggestive history to tell us if we ask them. The older ones never thought that they would be called upon to take a large part under the new era, but they have bravely forsaken both pride and timidity in thus following the unfamiliar tracks. Their assistance has been especially valuable in school discipline and evangelistic work. The training that was given them under the old era does not always coincide with all that has been introduced under the new, but they have much to thank their old-style education for in the serviceable character that they bear.

An old family that we know contributes at present no less than four women—mothers and daughters—to the cause of woman's education.

The oldest of these is a hale and hearty old lady of seventy serving as matron of a girls' school in our southern city. The same family, prolific in daughters, has besides yielded three mothers whose sons are some of the foremost men in the progressive movements of the times. Happy are the mothers and daughters whose enthusiasm and mutual sympathies fall in together, for these are rare cases in this age of our country. The daughters, too, have a great deal to thank their mothers for in the home training that they gave, for even the imperfect old-style education is certainly better than no home training at all or than the uncared-for, haphazard child-life at a modern boarding school. Besides, in default of mothers fraught with exemplary Christian characters, perhaps they can not look for a better moral inheritance than that their own have given them.

Our Christian churches boast of many worthy matrons, staunch followers in the sacred cause and participating in church work, with a zeal which the younger women cannot equal. Many a pastor can attest to this fact; and they will tell us what assistance they have been and are in the arduous work of the holy ministry. Under the capacity of Bible women they have indeed given some reasons for criticism, yet, on the whole, their work has been successful; so that the numbers added to the churches through their instrumentality have been more than those which came through any other means.

Perhaps it would not be uninteresting for you to listen to the tales of some of those women who have seen an order of things quite different from what they are now. A knowledge of their past lives and education will help you to understand them better and your sympathy with them will be truer for the present. Those of you who as missionaries have special interest in their present lives will perhaps in

this way see them in a new light. Above all, you will gain some very practical hints as to what points to leave out and what to emphasize in your moral and religious instructions. For without thorough knowledge of the recipient, instruction is often worse than lost. Falling short of the mark, it is apt to beget dire misconception of the truth on the one hand and depreciation of the instructor on the other. With this end in mind, we shall be happy to give you from time to time the benefit of some accounts that we have heard. To-day it shall be something that has to do with our own native place, Wakamatsu.

We were born before the revolution. As a three year old little girl we saw the Fushimi war herald the return of the Imperial government. Had we been a few years older, we could have given you some thrilling accounts of those shifting times. For our parentage brought us very near to the throes of the revolution both at Saikyo and Aizu, our father being a retainer of that famous Aizu Prince who was called the hero of the revolutionary war. We do have a faint recollection of the birth of our baby sister when our mother and we were hurrying away from the old capital and were come as far down as Miya. Then travelling back all the way to our own provinces on the slow norimono over a distance of more than 500 miles and being unexpectedly followed by fire and fighting there. We do have some slight recollection of the bullets that went over our heads when we women had to fly from the house. Our young mother, reared in those feudal times, had courage to warn the old ladies of the house not to endanger themselves by looking after the wounded ones should the bullets happen to hit any, but to hasten onward after using the dagger to stop that person's anguish. Her step-mother, who lived long after

she died, used to say that she felt the cold chills coming over her every time she recalled the tone and the warning. A little more of our own story some other time. Let us introduce you now to some older ladies, living at present, who can tell us the tales of those times from personal experience. The first is Mrs. Asa Saiga, daughter of one of the four chief retainers of Aizu. She is at present the matron of the Awoyama Girls' School, belonging to the Methodist Mission. The second is Miss Futabe Yamakawa, matron of the Normal School and sister of Countess Sutomatsu Oyaya, a graduate of Vassar College. Their father was also one of the chief retainers. The third is the mother of Chikara Yokoyama, a famous hero in the Aizu war. The following is an epitome of the story they told as they remember it. They came together for the purpose at the special request of an inquirer.

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### *The Siege of Aizu Castle.*

It was on the morning of Aug. 23rd (1868) that hurried peals from the watchtower bell summoned us to join our lord at the castle. Of course, we had known how hot the battle was at the two passes of Shirakawa and Echigo; but we hardly thought the Imperial army would be able to force a passage so soon. We made all haste to respond to the summons. However, there were some who yet thought that there would be time before the enemy could approach the castle. It was about 8 o'clock when Miss Yamakawa ran out of her home, and then the army was within one or two chō. The bullets went whizzing around and above her like so many locusts. A maid who followed her received a bullet wound above her sash. They had no thought of going back and no side path could be found that they might turn to. There was no other way than to

keep right on through this dangerous pathway. Bullets seemed to rain down thick and fast, but they ran on strangely unhurt; and at last, turning round what were called the eighteen storehouses, they succeeded in gaining the castle gate.

Such being the sudden turn of things, some gave up altogether the hope of entering the castle, and there were whole families of women and children who killed themselves rather than fall into the hands of the enemy. Mothers actually stabbed their children after blind-folding them. The family of Tanomo Saigō, another of the chief retainers, was one of these. Every one of the family fell by the sword, the master of the house who went out fighting being the sole survivor. This by the way was the maiden house of President Ibuka's (Meiji Gakuin) mother, Tanomo Saigō being her brother.

One of the most pathetic stories of this time was in relation to Chikara Yokoyama's mother and his wife. Chikara died bravely defending the Shirakawa Pass and left a son then only four years old. The lord of the clan had condescended to visit his house after his bloody head was brought in from the battle field, and taking the young child on his lap, commanded them with tears in his eyes to bring him up to be like his loyal and gallant father. The mother, just starting to join the besieged, knew that the castle could not long hold out. In fact nobody thought of *living* in those days, their only concern being how and when they could die most honorably.

She therefore told her daughter-in-law, Matsuo (Mrs. Saiga's sister), before leaving the house, to take the child and hide themselves outside of the castle. She said the young child's life need not be sacrificed, that he had to be trained up to follow in the footsteps of his father. What had their precious lord told them?



But the widow Matsuo shook her head and said that she could not survive alone when her mother together with her lord were to be besieged. Such a course could not be right and she *would* follow. The mother was closely followed by her daughter-in-law, both remonstrating with the other all the way. The cannon's roar and the flying bullets now made it impossible for them to loiter any longer, and the mother assuming a very determined manner ordered her away once for all. She told her that if she dared to follow, she should no longer look upon her as her daughter-in-law (the Japanese mother-in-law has a right to disown her daughter-in-law); she should no longer belong to the family. Matsuo did not dare disobey. Weeping she took the child and departed, the older lady entering the castle, casting wistful glances toward the retreating figures. Matsuo however had no idea of long surviving the fall of the castle, if such should be the case. It was her one consolation in obeying her mother to hide till the opportunity came for her to take vengeance on her husband's enemy as well as her lord's, if forsooth she had to become maid to the general of the enemy for this purpose.

The women belonging to the clan were ordered on extreme occasions to rally around Princess Teru to guard her person. On that memorable 23rd, the wives and daughters of the retainers going into the castle were eager to come before her presence. In surprising contrast to the commotion without, they found peace and serenity reigning over her apartment within. Each new comer was carefully asked her name and admitted. The quiet deportment of the Princess, as if nothing unusual had happened, strengthened the hearts of all who came before her; and an excusable pride was felt for their Princess, and a wish that such dignity and fortitude

could be known abroad everywhere. During a whole month's siege while the roar of battle was constantly heard outside, the Princess did not once omit her usual toilette, nor did she show the least haste or trepidation in the most trying hour.

The women who had gathered around her were ultimately divided into two parties, the wives and daughters of the higher retainers being employed in nursing and those of the lower serving among the commissaries. There were some who with halberd in hand would fain go fighting against the besiegers. But they were forbidden on the ground that it would be a lasting disgrace to the clan to have it said that they lacked men and were obliged to employ women on the battle-field. Yae Yamamoto (widow of the late Dr. Joseph Niisima) showed uncontrollable eagerness to join the fighters. She was therefore purposely made to serve in the inner chambers and was strictly forbidden to go outside.

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*Mrs. Teru Sono.*

About four years ago we had occasion to hear of Mrs. Teru Sono in America and at the same time recollected having heard her name once before by a mere chance. We remembered, too, of having been told of certain marked characteristics that she bore, and felt a little curious as to her errand in America. A few months ago a little book was sent to us by a friend. It was ostensibly called "*Teru Sono, the Japanese Reformer.*" Looking over its contents, we learn for the first time the amount of sympathy she has been able to arouse in America and England. We are especially surprised to find such an illustrious name as Bishop Phillips Brooks, and a few others, among the list of officers connected with the Association bearing her name.

The book in itself is a brief story of her parentage, her first thoughts of God, marriage, lawpractising, and benevolent works in her own country, together with the account of her visit to America and some of her experiences while there: The whole thing is told off in a brisk and offhand manner, several parts of which being calculated to interest both natives and foreigners. We cannot help noticing that some parts in her story sound a little too big and a trifle incoherent. We are especially surprised to hear of "kings" and "buggies" in our own country; and the names of the poets Ohashi and Keta and their book by which "her name became known throughout Japan" sound new and strange to our ears. Still we would believe that these are innocent blunders rather than any conscious dissembling.

People who had known her previous life in Japan were very much concerned about the result of her career in America and England, and some were highly incensed at several of her assertions and her behavior while there. Her American friends, too, who have indorsed her plans of reform and are helping her to carry them out, will be extremely anxious to know what she is doing after her return to her country and what kind of impression she is making on her country. It has lately come to our knowledge that a certain English lady who had taken an interest in her and from whom Mrs. Sono separated after a certain misunderstanding, has been publishing some facts very much to Mrs. Sono's discredit. However we do not know that any of these facts have been undeniably proven to her condemnation; and we trust that being so closely looked on from all quarters, time will show whether she is a noble Christian reformer or a mere mercenary adventuress.

An interviewer, who visited her home some months ago, found her

living in a tasteful Japanese house, herself dressed in a foreign costume. His questions were answered in a ready offhand manner. A small foreign house was being put up on the compound. This is to serve as a boarding house in which Mrs. Sono will begin her proposed work of education and reform. She will take the daughters from the families of the middle class upward, and train them, with an eye to making them useful members of society. She will employ teachers to instruct in both Japanese and English, but as far as moral and religious teaching is concerned, she will undertake that herself. She will eat and sleep among them and she will have enough to tell them of all that she saw and learned in America. She found nothing else so admirable in America as the beautiful Christian homes in one of which she herself was treated as a loved and cherished member, and the lovely characters developed among highly cultured women who could not prejudice anybody against booklearning.

Her training school is to be non-sectarian in character, as expressly written in her book. She herself takes her seat in Bishop Bickersteth's English Episcopal Church.

In concluding, let me say that although a great deal is left for the future to reveal about Mrs. Sono, we feel quite sure of this one thing. She has been sincerely impressed by what she saw of Christianity and Christian people in England and America. Let us hope that her seven years life among those people has been enough to clear away whatever dross there may have been in her life and character and leave nothing but exemplary parts for the benefit of our young women whom she would lead.

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*The Late Princess Tokugawa.*

The late Princess Tokugawa, whose obsequies were performed on the 15th

instant, appears to have been thoroughly respected and beloved by all who knew her. This showed itself in the ceremonies, in the course of which many ladies were overcome by their feelings. Among the instances of loyalty shown by the former retainers of the House toward the remains of the wife of the last of the Shoguns, that of Count Katsu was most touching and moved all who saw him. Though now a peer he was formerly a retainer of the Tokugawa family and a sense of gratitude toward the family of his quondam lord never leaves him. On the occasion of the last ceremony the Count walked bare-footed beside the bier as a last mark of his respect to the Princess. As he is not quite convalescent from his last illness, and there was reason to fear that such an exertion might do him harm, for the distance from the residence of Prince Tokugawa to Uyeno must be five or six miles, many of his friends advised him to take a carriage. This the staunch old gentleman declined to do and, supported by the stick which Prince Tokugawa gave him during the progress of the procession, he reached Uyeno by the side of the bier. It is said that more than ten thousand sympathizers followed the remains to Uyeno.—*The Tokyo Mail*.

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#### *Commendable Habits.*

Despite great efforts on the part of leading educationists to prevent girl pupils attending common schools from wearing fine clothes and running into luxurious habits, the custom is as prevalent as ever, especially among girls in their teens who are attending

higher common schools. This is injurious alike to girls of well-to-do families and to those in straitened circumstances, since it affects the modesty of the former and prevents the latter from attending school for any long time. In not a few higher common schools of the capital there is an unwritten rule that girls about to graduate array themselves in similar suits of clothes on the day of the ceremony. That is a costly proceeding from the point of view of an ordinary family. It is said to be responsible for the fact that many of the girls are obliged to leave school before the time of graduation, or to absent themselves on the day of the ceremony; bitter alternatives doubtless. One is disposed to imagine that this rule would be observed with special strictness at the Noble's Girls School, but we learn that such is not the case. On the contrary, the girls at this school make every endeavour to cultivate thrifty habits. This is said to be mainly due to the influence of the Director, Mr. Hosokawa Junjiro, who has taken assiduous care since his appointment to inculcate the importance of economy among noble ladies and other high personages attending the school. So well is his instruction observed that out of more than 340 pupils only a small percentage wear silk clothes, all the rest being dressed in plain cotton garments. Moreover, among that large number only two attend school in carriages and about 20 per cent. in *jinrikisha*, the others coming and going on foot. Those that come in vehicles are chiefly either very young girls or pupils that live a long distance from the school.—*The Tokyo Mail*.



# Children's Department.

OUR little readers beyond the seas will be happy, no doubt, to have a Japanese picture all to themselves. It is for *you*; not for big brother Tom or that young society lady, sister Mary; not even for Mama or Papa. *They* may look at it any time they please; but if they even claim that it is theirs, you will please write to the Editor and he will settle the dispute in *your* favor. There will be pictures of children, pictures of flowers, pictures of birds, pictures of life and beauty known only to the wonderful world of "the wee ones" of this garden Empire. Now, let us see who among you will take the most pleasure and profit out of these pictures.

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In this first picture you have a scene of what the Japanese call *temari*. *Te* (手) means *hand*; and *maru* (鞠) means *ball*. This is a very popular game, especially in the spring of the year. It is played in many different ways. A very common one is to take a pretty ball covered with many colored threads wrapped tight around the ball in regular stripes or figures; then with the palm of the hand turned down the ball is struck gently to make it bound up and down in regular numbers. There are many beautiful songs with which the children accompany this game, counting one bound of the ball to every syllable of the song. On the streets or in the school, at home or at a friend's house, merry are the children playing *temari* and singing their happy songs. There is joy in the child-heart of Japan, too. Free and easy runs the day for fun and frolic here.

Many of these *temari* songs are full of useful thoughts and lessons. We cannot teach you the structure of these songs, for you do not know the Japanese language. They are often very skillfully composed pieces of poetry. We will give you here the meaning of a song called *kazoe uta*. *Kazoe* means *to count*; *uta* means *song*. It is a counting song of ten stanzas. The syllabic sounds, or sometimes only part of them, of each numeral is well reproduced in some of the words of its own stanza, to help the memory; each numeral from one to ten having one stanza.

*One*.—The most important part of man is the heart. Polish it and govern it, to get on in the world.

*Two*.—May we waste time that never returns again?

*Three*.—Children from three to five years of age gather their knowledge in the kindergarten.

*Four*.—Associate with good friends. Good friends and good teachers are our guardians.

*Five*.—The kindness of our parents in bringing us up is greater than we can measure.

*Six*.—Reflect on the past, consider the present and provide for the future.

*Seven*.—The most important thing for man is duty. If every one is industrious, the country will grow rich.

*Eight*.—Those who work for the prosperity of our Ruler are true men.

*Nine*.—To study to govern the heart is as bright as the moonlight that enters through the window.



A GAME OF BALL.

*Ten.*—The Land of the Rising Sun. Never forget the blessings of the land.

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We are in the cars on our way to Tokyo, one of the greatest cities of the world. Here are farmers and their helpers, mechanics and merchants, women and children, and in the second and first class car politicians, railroad men and gentlemen of leisure. The children soon mark the presence of the foreigner, and then there is an earnest talk in whispers concerning the strange man, his clothes, his face and form, his country and people, his language and business, and the letter he is writing on his knee. Here is a world of which they have heard little and learned less. A bright little girl asks whether we have any children. "Ah, dear little friend, yes, a precious son and two little daughters, about as big as you three little ones." "Do you love that baby brother of yours?" With sparkling eyes and earnest tones comes the answer, "*Aishimasu*," I love. Here a little boy asks to be taken to America to see George Washington. He has heard the name and thinks the great man is still living. "Children, do you love your parents?" Again, "*Aishimasu*." Once more, "Do you obey your parents?" Certain and spontaneous the answer, "We obey." The Japanese child-heart is not empty.

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One day a little missionary boy, being full of the subject of idols, sat up very gravely and bade his little sister kneel before him and worship him. "I am an idol; you must pray to me and worship me."

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Now, you may, if you please, pay close attention to what Mrs. Iwamoto has to say in the two following articles. Read carefully

and then tell it all out to your dear little playmates.

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### *Praying for Rain.*

We usually have a dripping, misty season beginning toward the end of May, and extending through a good part of June. The common name for it is "tsuyu" or "rain," meaning the May-rain or the plum-rain, as it comes when the plums are getting ripe; and we look forward to it just as the Hebrews did to the former and the latter rains. The plentiful rainfall at this season soaks the land through and through and makes it just right for the sowing and, after the sprouting, the transplanting of our staple grain. It is a very pleasant sight, the rice fields in the rain, men and women bending over their work with their clean rush hats in rows, making such a pretty contrast against the fresh verdure they spread over the hitherto muddy waste.

On rare occasions this rain season fails us. We say, this is a "karatsuyu" (kara meaning empty), and the summer heat comes on, making the dew point so low that rain cannot possibly fall. The ground then becomes so hot and dusty and the farmer looks up vainly toward the cloudless sky, and he is in great distress.

There has been just such distress this last summer in and about Kanagawa province, including the farming districts about the cities of Tokyo and Yokohama. We had a few occasional showers during tsuyu but they were so brief and scanty that they barely were enough to lay down the dust for a short time. During the month of July no less than twenty-six villages about the city of Tokyo came together to pray for the much needed rainfall. The farmers, chosen from each of these villages, formed themselves into several bands, the first taking the train to go to the



Haruna mountains to bring away some water from the lake on top of the mountains. This lake-water, belonging to the mountain god of the place, is said to have a strange influence in bringing down water from the sky. But unless the water carriers hurry, the sky water may come and join the lake-water at any random place. However it would be desecration to bring the water on a commonplace railway. That was the reason why more than one band was needed for the purpose. The first band, running all the way, brought down the water in a number of big bamboo joints to the foot of the Ikawo mountains where a second band awaited them. These received and took up their burden on their shoulders and continued running till the third band relieved them; and so on they traveled forty-five miles and back in less than two days! First they had prayer said over the water at a certain shrine in Oji, and then distributed it among the twenty-six villages. Each of these villages had a bamboo joint filled with the sacred water, and a concourse of village people went round night and day with this on their shoulders, shouting, dancing, and beating drums.

One night I went out to see the procession from the next village. There must have been something like one hundred people, the central crowd dancing up and down with the long bamboo filled with water. There were some twenty boys around a large drum with which, and the general sporting, they made a big hubbub. Several lanterns stuck up on poles dimly lighted the procession. But the most conspicuous object of the lot was an enormous dragon, made of straw, about twenty feet long. Its face was bristling with barley stalks and the eyeballs, they told me, were made of crockery teapots with gold paper pasted over the holes where the lids belong.

The horns were made of tapering bamboo sticks painted bright red. You know it is a popular notion that the dragon is often the cause of rain-clouds and the rain, the waterspouts being mistaken by the uninformed to be the manifestation of this celestial animal, the electric sparks seen in these columns adding to the ominous appearance.

This rude piece of art, which was really something to see, was quite an imposing imitation of the fabulous animal as you see it on Chinese pictures and things. But when I saw those people working themselves into a state of frenzy, raising such clouds of dust as to obscure the dim light, as well as to make their sweat-covered faces look more like monkeys than anything else, big lumps came into my throat and I could hardly help crying.

Shall I tell you why I felt like crying to see all this? "Why, because you were sorry to see your own people so idolatrous," I hear you say. Not quite. For do you know I somehow cannot think that their idolatry is worse than that of many in Christian lands who make money their god, for example. Was it their depravity? For I must tell you, which I have not yet done, that they made this the occasion also for drinking and merry-making. It was not that only, because some people among you who make church-going their principal in trade are perhaps just as depraved as those. It was not the difference of those people as compared with many others. It was not because I thought that they were very much worse than ourselves. But it was because I thought how hard it was for all of us to learn that we do not live by bread alone and how easily we will bend to anything that may give us worldly comfort or subsistence.

"Did they get what they prayed for?" you ask. Well, two days and

nights they kept up their performance in our vicinity, and by the third day they became too tired and faint-hearted to go on with their task. Some said that they had had enough superstition and nonsense, and returned to their field labor. Others drank and made merry at the expense of the village. In a few days they had quite a respectable shower and the hubbub again rose to a great height, as if that had anything to do with the rainfall. I am told that they had to give up one of their mid-summer festivals, having contributed all their spare money toward this expense, but whether they are at all wiser or better for their rain-praying experience, is more than I can tell you.

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*Our "Dai Nippon" (Great Japan)  
for Christ.*

In the beginning of the present quarrel between China and our country, two patriotic boys, young students, were discussing the war like everybody else. They were very thoughtful over the important subject, one of them saying that he regretted that he could not go fighting himself. Both felt almost sure that their own country would win. One said to the other,

"Why, our country has never been defeated. Look at the fate of the Tartars who invaded our shores during the Kōan period. Didn't they get a good thrashing, the storm finishing up our work? No, they never again dared commit the same offense. Then recollect what the Empress Jingō was able to do in Korea, and later look at Hidēyoshi and his stalwart general Kato against the same country. They were not as successful as they would have liked to be; but the brave generals left a lasting name for bravery in the Peninsula."

The older boy laughed. He was

thinking about the same thing. "But having never been quite beaten by a foreign enemy," he said, "is a very poor reason for thinking that our country must conquer in the present war."

"But," said the younger, "the Chinese are so very slow, how easily have they already been defeated by our people both by land and by sea!"

"Don't you know," said the other with a queer smile, "that they will brace themselves up later on, as in their war with the French; and don't you know how very much superior they are to us in many ways? I think I heard that to every three of our men-of-war they have five, and as to their soldiers they say, 'If the Japanese are ever so strong, we have ten to every one of them.' Their hoards of wealth, too, I imagine, must be something unheard of compared with what *we* can put together. The Koreans had simply to look at the map to decide where they had better apply in their helplessness. Why, Japan is a country to which they lent their characters as well as many of the civilized arts in olden times."

The other boy was puzzled. He said that he thought conquest in war does not always depend on numbers and wealth. He thought too that the wealth of the Chinese did not go far to make the country strong, for he had heard people say that it went more toward paying the price of opium and other vicious means of pleasure.

"Very true," gravely answered the older boy. "If the bigger country and the greater number of soldiers are so sure to win there would be no necessity of fighting at all. Look here, I want to tell you something I heard my father speaking to a friend the other evening. He says that Japan is not so small a country as it seems on the map of the world."

"How is that?" the eyes of the questioner became very big with surprise.

"Simply because our 46,000,000 people are united under one sovereign. That our Emperors are of one continuous descent, he says, has a great deal to do with the present unity. He cannot think of our people being divided when the question is a national cause and that there are perhaps no people as large so strengthened by unity. Look at Great Britain, he says, and Russia. The Central Kingdom, has got to divide sooner or later, as well as many others. The so called great nations are in fact divided among themselves and are in a sense not so large as they are represented to be."

"Why, I never thought of that," said the listening party. "But you forget the United States. There we see a great example of a united nation, do we not?"

"Yes, if the present inhabitants of the U. S. were all like the Puritans who fought against their British tyrant. But everybody knows that things are very different now, that the millions who yearly land on their shores are led there by anything else than by the love of religion and liberty. Surely it is an impossibility to educate so mixed a crowd in the national spirit. It is the one great sorrow of the nation."

"Ah! but the true American can hardly forget Washington and all that the nation had to go through to gain their present independence. I do hope that things are not so very desperate for them."

"Let us hope so," earnestly answered the older boy.

"By the way, does it not strike you that Washington is very much like our Samurai; I mean his intrepidity, silent endurance and the general stamp of his character. He was a man cut out for that gigantic work."

"I believe you would not have objected to have had him for our national hero, would you?" was a query from the younger party.

Both laughed at this. The older boy however turned a grave face to his companion.

"But it was a greater Lord that created a Samurai like Washington, very much greater than any of our feudal suzerains, and it was He who guided and blest his great enterprise."

The boy was right. We all know that unless Christianity comes and sanctifies the country and the people, our national unity will be of very little account. For we will run into mistakes and sin in one great body. The war will be a failure as well as any other national movement. *Dai Nippon cannot be great unless it is all for Christ.*

#### A REMARKABLE MISSIONARY WORK.

By the Rev. D. B. SCHNEDER.

ABOUT fifteen years ago the Rev. John Batchelor, missionary of the Church Missionary Society of England, had to leave his post in China on account of sickness. Being too ill with fever to endure the voyage back to England, he was brought to the city of Hakodate on the island of Yezo, the most northerly one of the chief islands of the Japanese group. Finding the climate of this place favorable to his health, he was appointed a missionary to the Japanese. He set to work to learn the language, but meanwhile became interested in the Ainu, the aborigines of Japan, and spent his holidays in acquiring their language. In the course of several years he became convinced that he was called to work for the Ainu rather than for the Japanese. He communicated with his society, and received permission to become the first missionary to the Ainu.



The Ainu once inhabited the greater part of Japan. But when the present race of Japanese began to pour in, these aborigines gradually yielded the country to them, just as the American Indians retreated before the incoming European nations. There seem to have been innumerable fights between the two races, but the more civilized Japanese steadily conquered, and by means of extermination and driving them farther northward they finally reduced the original occupants of the country to insignificance both as regards numbers and the amount of territory they are permitted to occupy. Their total number is now about sixteen thousand, and they are confined entirely to the island of Hokkaido.

As they now appear to the observer they are a gentle, inoffensive people, simple and sincere. Physically they are of about the same average height as the Japanese, but are more thickset, and their long bushy hair and beards give them an appearance of manliness which leads one to wonder how it is that they succumbed before their apparently less formidable conquerors. In dress, implements of hunting and agriculture, and in household utensils they give evidence of almost the rudest stages of savagery. In their habits they are exceedingly filthy. They have not a trace of a written language, though a large oral vocabulary. In the matter of religion they have many strange peculiarities. They are bear-worshippers. But this fact is to them not incompatible with making the bear the principal object of their hunts, as well as frequently also the victim of their most heartless tortures. Besides the bear they have many other objects of worship. But they have no idols. Nor do they worship objects of nature. They worship only spirits,—spirits, however, which manifest themselves

largely in objects of nature. They also believe in the immortality of the soul. They are, on the whole, in their way quite a religious people.

It is among these people that Rev. Mr. Batchelor began to labor in earnest about nine years ago. It was not an easy task. He could not begin work with a written language, grammars, dictionaries and works of literature all ready to hand. Such things had no existence among the Ainu. His only means of acquiring the language was the use of his ear in direct intercourse with the people. He spent his time among the people. For months together he lived with them in their miserable huts. Often the skin of his whole body was made raw with the bites of vermin, though finally he became inoculated with their poison so that now he no longer suffers from them. His throat has been injured and his voice has become quite weak through preaching and speaking in the smoky huts.

Learning to use the language of these rude people sufficiently well to preach the gospel to them would have been a large enough task for an ordinary man. But Mr. Batchelor undertook much more. He has made a written language for the people. Using the Roman characters he has made a reader which, if mastered by the Ainu, enables them to read the Bible. And he has made it a part of his work to give, as far as possible, all his converts this amount of education. He has also made an Ainu grammar and an Ainu dictionary. Of the latter he is just issuing a revised edition, which contains the almost incredibly large number of fifteen thousand words, all of which have been collected and translated through the tireless energy of this one man. Moreover he has translated a part of Genesis, the Psalms, and nearly the whole of the New Testament; has written a large number of hymns and tracts; has studied the anthro-

pology, the psychology, the religion, the traditions, the customs and habits of the people to such an extent as to be by far the best authority on the subject; has written a book and numerous articles for popular and scientific journals; and has, as his most recent piece of literary work, translated the whole of the Book of Common Prayer into Ainu.

One naturally asks how, amid this large amount of literary work, this missionary has succeeded in the prime object of his mission, namely, the making of converts. Considering all things, one may say that here too he has succeeded remarkably well. A year ago, indeed, the results were not reassuring. There were only nine souls brought to Christ. But it seems that the previous years were years of sowing, and that now the time of harvest has come; for within the past year over three hundred people have been gathered in, and the prospects are that from now on the work will progress rapidly. The missionary is beloved by the people. With apparently less fickleness than was manifested by the Jews of old, they seem willing "to make him a king." He has their confidence, and is their wise counsellor. Thus has the Lord raised up a faithful man to preach the unsearchable riches of Christ even to this obscure and rapidly disappearing race.

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#### OPEN DOORS FOR WOMAN'S WORK.

By MIKA TAKAGUCHI.

FROM the microscopic animalcule to the immense disk of the sun, there is nothing in the universe that has not its own duty to perform. The coral polyp builds atom by atom under the water with increasing zeal and finally prepares a beautiful island favorable for man's dwelling-

place. The sun shines pleasantly and gives to all created beings life and beauty. "The wind goeth toward the south and turneth about unto the north: it whirleth hither and thither," modifying the climate and carrying impurities away. The moon directs the tides and elevates night's scenery to the sublime. The dew moistens thirsty plants rolling about on their leaves and covering the whole earth with a mantle of verdure. The flowers open to the warm influences of the sun and the earth becomes a brocaded pattern of loveliness. Singing bird and humming insect are in tune with the general harmony, praising their Creator. Some animals have duties on the land and some in the water, but every creature in the universe has its own peculiar work according to the law of nature. Plants grow naturally; the fowls of the air neither sow nor reap, yet they are fed; but why cannot man, who is the head of all creation, be fed naturally too? and why is he not subject to the same natural law?

God created man a free being, so that he can act according to his will; he may work or not as he chooses. But why did God give only to man this freedom? It is because He put confidence in man; and shall man disappoint that confidence? He is free, walking up and down the earth, having all things under his feet. Shall he not always be at his best and thus glorify his Maker? Since man is thus trusted by his Creator and given power over all creatures with ability to govern and control, shall he not be worthy of his high calling?

Nothing was created in vain. But how glorious to be the crowning work of the Infinite Mind made only a little lower than the angels!

How little have Japanese women appreciated the possibilities of such a creation! How little have they

cultivated the talents with which some have been so richly endowed!

Formerly, woman was taught that her duties were limited to domestic affairs: and all because her position as one of lesser strength was accounted inferior to man's. It is no wonder that she has been treated not as a free born citizen, but, as a creature who neither dared nor cared to stand alone. It is evident the Creator is not satisfied with woman's doing only domestic work; for He has given her talents for other things also. To let these heavenly gifts die is not only pitiful, but it is opposed to the will of the Creator. To oppose the Maker's will is not the duty of woman. What then is the duty of woman toward God and toward the world? Of course domestic work is important, it is also dignified and if done from the right motive may become beautiful; but it is not the only way in which the value of woman can be shown. We think that woman should study and work according to her gifts; for God has given each person a peculiar genius. Woman usually enjoys peaceful and quiet pursuits; but is she limited to these? No; if she would use all her gifts, she cannot expect to be always at peace.

There are, besides, many doors of opportunity opened wide before her. Woman, if you have the genius to be the queen of a home, be as the mother of Washington. If you have literary ability, be as Mrs. Browning. If you have talent for art, study to be a Rosa Bonheur. Do you enjoy music? Here you have abundant scope for your talents. If you wish to be a physician, this door is also open. If you are a teacher, be like Mary Lyon. If charity is your special gift, give your whole strength to philanthropic works, as Elizabeth Fry or Florence Nightingale did. If you are gifted

with eloquence, practice it with courage; for you have noble examples. Are you very earnest on the subject of politics? Well, through your social influence reform political society. Even, if you have military genius, Joan of Arc has gone before you. You are not a being that should be treated like a machine, nor are your works limited to the peaceful arts. By using your powers you may study and work as far as your strength will permit and as far as your genius can reach. In the process,

"Leaving steps like angel-traces that mankind may follow still."

Then your name shall be written in letters of light through all the great forever. But remember that you are a woman, and that a woman's value chiefly consists in the beautiful virtues of meekness, humility and love. If you dispossess yourself of these, you will become as "sounding brass or as a tinkling cymbal," though your name rings to the ends of the earth. Though your genius is sufficient to move the world you must not put off the garment of humility. Precious pearls are hidden in the deep and quiet waters.

Do we need to be reminded that we are not to use our gifts selfishly? It is not only unfair and contemptible so to do but belittling too—for nothing will more quickly mar and dwarf one's talents than self-seeking. Gifts have been given us not for our own fame but for God's glory, and He would have us use them as His means of blessing to others. After all, we ought not to seek so much to knock at very wide doors of service as to be willing to enter just the doors which God opens before us now. If sometimes the door opens to broad, bright avenues, where birds sing and flowers smile as if to welcome us, we will enter them with peace and joy. If sometimes





CARPENTERS AT WORK.



it leads to narrow mountain paths, yet will we go on patiently tracing, carefully following the footsteps of Him who has promised to go before "His own." If again the door swings back into the sacred hush of a happy home-life, the service there shall sing unto Him who gives all truest joy.

Let us who are Christians try in every way to do our work faithfully and with all our hearts, and all along the way before us will open many doors, each better than the last; since all are in the path that "shineth more and more unto the perfect day."

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#### A CHRISTIAN'S PRAYER IN TIME OF WAR.

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COMMUNICATED.

Not for the lust of power,  
Not to win earthly fame,  
Nor yet impelled by hate  
To any course of shame;  
But with a solemn sense of duty, Lord,  
So only may our country wield the sword.

Thou art the God of peace,  
Thou art the God of war;  
Thy mercy knows no bounds;  
It spreads from shore to shore;  
Yea even now, as in the former days,  
The wrath of man Thou turnest to Thy praise.

With Thee the issue lies,  
Whatever it may be;  
Thy wondrous purposes  
We can but dimly see.  
Doth victory argue that a cause is right?  
Defeat may e'en be victory in Thy sight.

So to Thy gracious care  
Ourselves we humbly yield,  
Our fleet, our armies too  
Upon the battle-field;  
And, in their homes, the mourners who deplore  
The loss of loved ones they shall see no more.

Yet one more prayer, O Lord,  
We offer ere we close;  
According to Thy will,  
We pray Thee, bless our foes;  
And grant the time may come when wars shall cease  
And every nation own Thy rule of peace.

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#### SIMPLE SCENES OF JAPANESE LIFE.

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##### VII.

##### CARPENTERS AT WORK.

AS mythology touches up the story, the first carpenters, two gods, showed their divine skill in digging holes in the ground with spades, erecting posts, and building a palace. Thus man's dwelling-place in Japan is a gift of the deities who concern themselves with the affairs of mankind. We to-day make our own homes and houses image forth the brightest conceptions of the truth that "the tabernacle of God is with men."

The Japanese carpenters of the present time are men of flesh and blood and of beautiful muscular strength. They are certainly more human than divine; and they even claim that they have grown more skillful than their tutelary gods. But this may be profane vanity on their part. Let them not despise the worship that enables them to hold communion with the august founders of their craft. Nor do they. Prescribed forms of devotion call for libations of that fluid which fires the imagination and makes it a god unto itself. Then all is divine. To build men's houses and to beautify them is art divine enough to link the new unto the old. The carpenter, himself more man than god, has a god-like trade.

The Japanese carpenter has an immense advantage for his trade. He is born a carpenter, and sometimes, in the glory of his work, we find that he has been born a poet, nature and art meeting in him



incarnate. His calling has been perpetuated through generations of families; and as one looks up into the genealogical tree, it is easily perceived why, through the enchantment of the distant in time, he has carved many of his industrial ideas out of the best mythological lumber. The little children in the carpenter's family not only play with fragrant shavings but also learn to make them at an early age. Childish hands frequently assist the father in his daily work.

These carpenters usually carry a light and flimsy tool-box containing what must seem to a western carpenter a meagre assortment of rude and primitive tools. With comparatively few tools they are capable of a high degree of dexterity. Their carpentry is usually good and serviceable, as well as durable, as many of their ancient houses and temples amply testify. Perfect joints and complex mortises may be found in almost every ordinary house. These workmen use no bench, no vise, no spirit-level, and no bitstock. Their tools, however, are made of the best tempered steel; and I have seen roughly-made chisels as sharp as a London or Berlin razor.

At first sight it seems rather curious to see the carpenter draw the plane towards him instead of pushing it from him. And when he saws! Oh! what a backache the very sight of it would give our carpenter at home. The Japanese carpenter holds the piece with his foot, and stooping over, with his two hands drives the saw by quick and rapid cuts through the wood. How nervous I used to grow to see the workman standing on a stick of timber, hacking away in a furious manner with a crooked-handled adze as shap as a razor! Surely he must cut himself! No! within an inch of his foot he cuts away great chips of wood. For two

years I was almost daily associated with a set of Japanese carpenters and I never saw one injure himself. For drilling holes the carpenter seizes a long-handled awl between the palms of his hands, and moving his hands rapidly back and forth with a downward pressure he makes the awl fairly spin and hum in its rotation back and forth. Of course, for larger holes, variously shaped augers are used. The hammer, the plumb-line, the marking-brush made of wood, the long marking-cord wound on a reel with a little crank so constructed as to pass the line through cotton saturated with black ink, the nail-basket, and the bamboo or metal square, are among the inseparable companions of a Japanese carpenter. Every Japanese carpenter can make his own tools. If he has leisure he delights to fill in time with this latter occupation.

To my mind the carpenter is one of the most industrious men in Japan. He is also almost invariably happy. He hums and sings, or works away in quiet contentment. His work is usually done in clean wood, and this seems to leave its impress on the man. At best, we may safely say that, in the beautiful architecture of Japan, we have the ideals that mark a high type of manhood. Of this Japan will never grow ashamed. I fear, yea I see, the day coming when the patient artistic *hand* carpentry of Japan will yield to the hurried products of the sawmill and the planingmill.

Japanese carpenter, you perform marvels of exquisite carving in the interior finish of the curious and remarkable dwellings you erect for men. You display versatile ability in making many new things that art or science may teach you. Your hand has the deep touch of the ages. In this let not the *new* destroy the *old*. The *hand* is more than

the *machine*. Japanese carpenter, retain your skill and your ideals. Let not the civilization of the West rob you of these. Retain, O retain, the poetry of the hand.

Max Marron.

### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

By Dr. L. BUSSE.

Translated by the Rev. HENRY K. MILLER, A.M.

(Continued.)

#### *Third Group—Christian Ethics.*

IN passing over to this group, I would first remark that I cannot undertake to give here anything like an exhaustive sketch of the present status of the Christian movement as such in Japan. In the first place, the ever-widening circle of Christian literature forbids this, and, secondly, this movement comprises much that, so far as regards my special theme, I can pass by without loss. In so far as the Christian literature merely reproduces the views of the foreign missionaries, whether the missionaries themselves write the articles, or exercise a determining influence upon the tendency of this literature, it cannot be designated as belonging to purely *Japanese* literature, and, consequently, lies beyond the scope of my subject. So, then, the various shades of dogmatic confessions, as they come to light in the different Christian periodicals, do not interest us, as we have to do here with only the Christian ethical literature. Hence, I shall be content, so far as this point is concerned, with the general statement that the three principal Christian communions, the Roman Catholic, the Greek Catholic and the Protestant, are all represented in Japan by means of periodicals.

The principal organ of the Roman Catholics is the semi-monthly *Kōkyō Gakujutsu Zasshi* ("Catholic Scientific Journal"; formerly called *Kōkyō Zasshi*; founded in 1889 in Tōkyō), while that of the Greek Catholics is the monthly *Seikyō Shimpō* ("Journal for Greek Christianity"), which has been issued in Tokyo since 1880, and has a considerable circulation.

The Protestant denominations are represented as follows. The chief Presbyterian journals are; the *Jogaku Zasshi* ("Woman's Journal"; founded 1889 in Tōkyō), the *Nippon Hyōron* ("Japanese Review"; founded 1890 in Tōkyō), the *Seisho no Tomo Geppō* ("Monthly Reports of the Friend of the Bible"; founded 1888 in Tokyo), the *Inochi* ("Life"; formerly the *Fukuin Geppō*, founded 1890 in Tōkyō), and the *Fukuin Shimpō* ("Gospel News"; founded 1891, also in Tōkyō). The principal organs of the Congregationalists are the *Rikugō Zasshi*\* ("Universe"; founded 1880 in Tōkyō), the *Dōshisha Bungaku Zasshi* ("Dōshisha Literary Magazine"; founded 1887 in Kyōto); the *Dendō Geppō* ("Monthly Missionary News"; founded 1890 in Kyōto); and the *Kirisutokyo Shimbun* ("Christian Newspaper"; founded 1881 in Tōkyō), which is issued four times a month. The last mentioned is the only Christian newspaper. The Episcopal Church is represented by the *Kyōkwai Geppō* (approximately, "Monthly Congregational News"; founded 1889 in

\*The *Rikugō Zasshi* publishes, in addition to theological, also philosophical and literary articles. It does indeed subserve first of all the interests of Christianity, but does not by any means exclude contributions from non-Christians, provided they do not betray a directly anti-Christian tendency. The scientific reputation of this monthly periodical is of a very high order, and it furnishes contributions from the most eminent scholars and writers of Japan. It was established by Masahisa Ueyemura and Hiromichi Kozaki. The present editor of the magazine is Tokio Yokoi. The relation of the *Rikugō Zasshi* to the Congregationalist denomination is a pretty free and independent one.

Tōkyō; formerly called *Aino Idzumi*), and the German liberal theology by the periodical *Shinri* ("Truth;" founded 1889 in Tōkyō.) The periodical *Shūkyō* ("Religion;" founded 1890 in Tōkyō) reproduces the views of the Unitarians, and the *Jiyū Kirisutokyō* ("Free Christianity"; founded 1891 in Tōkyō) those of the Universalists. Finally mention may also be made of *Gokyō* ("Guardian of Religion;" founded 1891 in Tōkyō), the organ of the Methodists.

In mentioning the names of the *leading men*, I may confine myself to the Protestant communion, since the Protestant converts are the only ones who have come forward with any important literary contributions of their own. On account of literary productions, or also by virtue of their social position, in the Protestant communion the following men are prominent:\* Nobuyuki Nakashima, formerly president of the House of Representatives; Rev. Masahisa Uyemura (professor of Pastoral Theology and Ethics in the mission school, *Meiji Gakuin*, and editor of the *Nippon Hyōron*); Genji Iwamoto (editor of the *Jogaku Zasshi*, and president of the *Meiji Jogakkō* [Girls' School]); Rev. Kajinosuke Ibuka (vice-president of the *Meiji Gakuin*); and Bunji Mano (professor in the Engineering College of the Imperial University). These are Presbyterians. Among the Methodists, Yoichi Honda (editor of the *Gokyō*) and Sen Tsuda (agriculturist and editor of the *Nōgyō Zasshi* ("Agricultural Magazine")) may be named. Prominent among the Congregationalists are Rev. Hiromichi Kozaki (president of the *Dōshisha* in Kyōto); Saburō Shimada (member of the Imperial Diet and editor of the *Mainichi Shimbun* ["Latest Daily News"]);

Kotarō Shimomura (professor in the *Dōshisha*); Kumato Morita (idem); Rev. Tasuku Harada; Rev. Danjō Ebina (president of the Christian organization, *Dendō Kwaisha* [Missionary Association], and editor of the *Dendō Geppō*); Gorō Takahashi (author of many works on the Buddhist and Christian religions); and Kenzō Wadagaki (secretary and professor in the Imperial University).

Mention is to be made still further, of a number of liberal, and to some extent indeed very radical, Japanese Christian thinkers, some of whom, like Ryō Minami, Tsūichi Maruyama (editor of the *Shinri*), Gunji Mukai, Naoyoshi Ogawa, Hantarō Akashi and Bunjiro Inouye, belong to German evangelical Protestantism; some, like Kenzo Nishimura (Eizo Kō) and Taro Takata (editor of the *Shukyo*), to the Unitarians; and others, like Shūzu Yoshimura (editor of the *Jiyū Kiristokyō*), to the Universalists. In this connection are to be mentioned a number of names whose owners represent original, independent, and at the same time entirely liberalistic Christian ideas, but have declared themselves independent of all formal and official denominational connections, as, for example, Kaku Kato. To this group of liberal theologians belong also certain persons whose names within recent times have been mentioned with especial frequency, viz., Rev. Tokio Yokoi (editor of the *Rikugō Zasshi*) and Tsūrin Kanamori. Hajime Onishi (a graduate of the Imperial University), and Rikizō Nakashima (instructor in Ethics in the Imperial University) are also to be mentioned as liberalistic Japanese Christian thinkers. Of the liberalist Christians very many are also members of the *Tetsugakukwai* (Philosophical Society) and an equal number, graduates of the Imperial University.

\* Absolute completeness is aimed at here as little as in the former enumerations of periodicals and persons.



The introduction of Christianity into Japan has been advocated by Japanese on very diverse grounds. Mr. Fukuzawa recommended it for political reasons, believing that Japan as a Christian country could more easily attain to political equality with the nations of Europe and America (cf. *Heving*; "The Opinions of Modern Cultured Japan on Religion and Morality."—*Journal of Missionary News and Religious Teaching*, iv. 1. pp. 2—7). In the same sense, it is alleged, already in 1873 members of the Iwakura embassy asked Prof. Gneist whether he regarded the introduction of Christianity into Japan as politically expedient. Prof. Toyama (dean of the philosophical faculty of the Imperial University) several years ago expressed himself in favor of the Christianizing of the country on social grounds. He believed that by means of Christianity it would be possible to advance the social reform which was to work out a better position for woman, and bring the different classes of society closer together (cf. *Heving* in the journal cited above, pp. 7—9). There may also have been similar reasons which in those days induced Counts Okuma and Inouye, and Messrs. Rokurō Hara and Eiichi Shibusawa to subscribe sums of money towards the establishing of a Christian University at Kyōto under Niisima. By this time those efforts have completely subsided, and now scarcely one of those men just mentioned would still be willing to step forward to champion Christianity.

Far more permanent results attended the efforts of those who, for its own sake and on account of its ethical value which they so highly prized, promoted the interests of Christianity and embraced it themselves. Only with the views of these persons, and indeed only with their ethical views are we here

concerned. I may also be brief, as a rule, in treating the subject of Christian ethics. For, however widely the various Japanese Christian denominations may differ in their theological views, they are a unit on ethics. They all regard the person of Christ as the ideal of a perfect character, and His ethical teachings, that is, Christian ethics, as the basis of all morality. The Japanese Christian ethical literature, as represented in the periodicals mentioned and in separate independent works, may accordingly be briefly characterized thus, viz, that it gives expression to the Christian moral teaching. This is saying all that needs to be said.

From the point of view of our theme, however, special attention deserves to be given to that group of persons whose efforts are directed toward the elaboration of a Japanese Christianity, free from dogmas and sectarian differences, national and at the same time nationalistic. These persons—Kanamori, Yokoi and others—stand to a certain extent opposed to the foreign missions, representing, at least some of them, in a measure, inside of the pale of Christianity the anti-foreign element, and the chauvinism of several of them is not a whit less than that of the Confucianists and Buddhists. On the other hand, they stand opposed in a body to the enemies of Christianity, in opposition to whom they seek to show that Christian moral teaching is harmless politically and compatible with the duties of loyalty and patriotism.

As we have seen in the second group, conservative Hotspurs like Chisō Naitō are fond of reproaching Christian moral teaching with being dangerous to the state, in that it takes away unqualified obedience to the Emperor in the interests of a fancied deity and undermines implicit obedience of children to

their parents. From this reproach, the Japanese Christians, and most especially those who themselves lay so much emphasis upon the nationalistic principle, must disengage themselves.

(To be continued.)

## RELIGIOUS THOUGHT.

Compiled by KEINOSUKE YABUCHI.

### I.—PRESENT SHINTOÏSM.

IT is a characteristic of the Japanese to be loyal and brave. Loyalty to one's lord and parents has been the predominant principle of the country since its foundation by the "Son of Heaven." The Samurai class was the ruling spirit in the feudal ages. Their martial character gave a peculiar color to the customs, habits and spirit of the Japanese. So it was but natural that this martial spirit should be stirred up when the present violent conflict with China took place. The fact shows that the martial spirit of the people had not altogether disappeared during the time of peace.

This loyalty and martial spirit appears in every effort to support and help the army abroad as well as those soldiers still remaining in the country. A nation stands by its loyal spirit; and an army, by its martial spirit. We ought to be thankful that the country is full of spirit, the martial spirit, which was fostered by our ancestors for thousands of years. A violent conflict with other nations strengthens a nation. If so, we must be very thankful for the present war. It will purify and strengthen the spirit of the people which was becoming corrupt during the last thirty years of peace. The recent brave movements of our army and navy are only the manifestations of the martial spirit which was developed by our ancestors. There are many trying to form volunteer troops. This is by their loyal and

martial spirit, as it was recognized in the Imperial Rescript on the volunteer movement.

Religion exerts the greatest influence on people at the time of their birth, marriage and death. The ceremonies on these occasions are very important. It is to be regretted that Shintoists think that it is their duty only to take care of the dead and that they do not pay more attention to birth and marriage.

Ceremony is an element in the organization of society. When the relation between lords and subjects, parents and children, husbands and wives, brothers and sisters, friends and friends is made clear and the ceremony between them is settled, society can become prosperous and be said to be civilized. But the ceremonies of birth and marriage are the most important ones and should be most carefully determined. So it is greatly to be desired that the leaders of the different sects of Shintoism should consider this matter solemnly and establish ceremonies founded on the old customs of the country, which are neither simple nor complex and which can be adapted to our present situation. Then the paper goes on giving many ceremonies founded on ancient history. How the mother in childbed is to be treated, what is to be done with the baby after it is born, and of its purification. The paper closes with the expression of great regret that such ceremonies have fallen into neglect since the opening of our country to the western nations and the introduction of some of the extreme theories of Spencer and others on sociology. It says also that the present condition of society was brought about by the officers of the government being too loose and liberal in these matters. If the leaders of Shintoism could unite and establish some ceremony for the celebration of births, the piety of the people would be greatly developed and much good might result.

## II.—WITH THE BUDDHISTS.

The *Jodo Kyohō*, in an editorial "*To the Priests of Our Sect*," says that the present war between Japan and China is a great question for Japan. All the people should work for our country's cause. The paper urges the priests to be among the first to work for this loyal end. It presents plans by which the priests can work: 1. To perform devotional exercises in every temple for the welfare of the country, the peace of the world, and the health of the soldiers abroad; 2. To secure contributions of money and other goods to help the army. These two plans were not brought up by this paper for the first time, for the leaders of every sect ordered the priests to do the same thing, and Buddhist papers have various reports from different temples stating how they are working on these lines.

The Shinshū sect has an active organization called the *Shinshū Kyokwai*, whose object is to teach Buddhism to unbelievers, independent of the temples. It has been also working to collect an educational fund and now they have over one million and two hundred thousand *Yen*.

The recent return of Rev. Toki from the World's Fair Congress by way of Europe was an exciting event in the Shingon Sect. He was received with the warmest welcome by the believers of his own sect, and by others as well. Some say that this may be taken as a sign of the gradual tendency of the Buddhist sects to come nearer to each other.

The *Bukkyo* points out that since the Meiji Revolution the Japanese people have met many temptations and trials, but they have overcome them. Now the time has come for them to use the power which they have accumulated since the foundation of the country. In another word, the time of trial has passed and the time of application

has come. Our country is now engaged in a war for the maintenance of the independence of the Korean Kingdom. Every one of the people is interested in this war. We, the Buddhists, are greatly indebted to the Koreans for the importation of our religion; so now it is the time for us to go to their land and help them in the civilization of the Kingdom. On the other hand, treaty revision has brought the long discussed question of mixed residence to be practically solved. Now we must improve the method of our work in our country and we must try to become the true helpers of civilization. Our hope is that learned Buddhists may go to western countries to promulgate our religion. Destroy the shallow doctrines of the revealed religion of Christianity in native homes and develop Christendom into Buddhist countries. The opportunity for this grand work is come. The expansive power of the Japanese was crushed by the conservative policy of the Tokugawa government. Had it not been for that policy, the Japanese nation would surely have grown into a great maritime nation. Had it not been for the conservative policy of the religious founders and government officers, Buddhism would have made wonderful progress in the world. So that period may be called the conservative period of the nation as well as of Buddhism, but now it is ended and another more hopeful period has been ushered in. We are to test the power which we have accumulated for many generations. The opportunity of the application was offered in the World's Fair Congress. It is very desirable that the Japanese people should help us in the accomplishment of our object.

## III.—ALONG THE CHRISTIAN CURRENT.

Our country has taken brave steps to help Korea to maintain her independence and to revolutionize the



nation. Now, there are many interested in the education of the Koreans. They are right. Every revolution is to be completed by the revolution of the minds and the hearts of the people. The only way to ennoble their thoughts is to promulgate true religion. Without it they can not progress in civilization. So the people of our country ought to think of the revolution of Korea from every standpoint; and the Christians will find a great responsibility resting upon themselves. They must preach the gospel to the Koreans and give them spiritual life. Preaching must be done in their own language. This work should be undertaken by all denominations co-operatively. The Japanese who are interested in the Korean revolution in every respect, should not leave this important spiritual work in the hands of the Europeans. The political revolution will be completed by our statesmen, but the moral and spiritual ones wait for the Christians to be up and doing. So muses the *Inochi* (Life).

In the *Kirisutokyo Shimibun* (Christian News), we find "A New Tendency of Christian Thought." Life means growth; and growth, variation. Man is made after the image of God, that is, with spiritual life; and he has to grow and develop. Man was not made for the Sabbath; yea, he was not made for any forms of religion. But here lies a danger; many so-called religious men tried to enslave man in some forms of religion. The history of the Reformation shows this fact, and it teaches us how Christianity was freed from the fetters of the Popes. But the progress of Christianity did not stop with the Reformation; it is now facing a new era. It is going to start with new life and run a new career. Christ said that truth gives liberty, and by the exercise of free spirit the principle of great love is to be practiced. This is what we call a new tendency. Christianity has en-

lightened or invigorated the spiritual life which was asleep in man. So the forms of Christianity have often changed, but its power never. Now everything is made new. This is the tendency of the world, and also of the Christian Church. We hear many talking about another Reformation in Western countries and we see the force of this tendency in Japan too. This new tendency in Japan was not caused by the general current of the times but by the manifestation of Japanese religious thought. Young Japan is greatly indebted to the Western nations for her recent progress; yet it was wrought out not only by the introduction of Western civilization, but she also had a power to accept and assimilate the best. This is not the case with other Oriental countries. This is the same with Christianity. Of course, the Japanese learned of Christianity from the foreigners and their books, but they understood it with their own minds with free investigation and free consideration. Buddhism and Confucianism were assimilated by Japanese minds, so they are different from what we see in India or China. This has been the case with Christianity. Old religions enslaved the Japanese with their forms and ceremonies and now Christianity is going to set the Japanese free from their oppression. Christianity in Japan is not only to do this for her own people but is going to work for humanity. Christianity in Japan stands in a better condition to lead the coming Reformation, which will necessarily come, than the Churches of Western countries which are not yet free from forms and ceremonies.

In several of the Christian magazines, during the last few months, we have given us thoughts that run somewhat thus. The most powerful religions in Japan are Christianity and Buddhism. Their movements show the general tendency of the religious world. But now they are very quiet

and seem to have stopped to strive against one another as they did a few years ago. But this is only in appearance. If we look into their internal condition, we can easily see that a great reformation is coming on in the religious world. Then by what cause, in what way, will this reformation come? And what will be its effects? Christianity has been very active and influential, striving hard against Buddhism and Confucianism. But it is quiet and almost lifeless. What is the cause of this phenomenon? The cause is evident. At first Christianity came into our country with Western civilization and it was welcomed as they welcomed civilization. It took this advantage of the times and advocated its creeds as the sole cause of civilization and urged the people to accept them, as well as other material progress. The Christians did not only speak this; but they started schools after the Western style and introduced many philanthropical works of the West. The people thought that to accept Christianity is to accept civilization, and they thought they are one and the same. This is why Christianity was promulgated with great force some years ago. But this advantage was only temporary. They utilized the opportunity. Thus Christianity gained influence, but not by its intrinsic value. It is natural to lose influence obtained in this way. The true influence of Christianity lies in its love, and life. Moreover, true Christianity has many points in which it comes into conflict with Western civilization. They are not one and the same. When this fact became evident, Christianity lost its temporary power. The missionaries who taught Christianity, taught also the habits, customs and mere forms of the church. Thus they failed to teach the true nature of Christianity and many ministers were brought up by them with their own views; so their work has been small compared with the

actual cost. It is the same with Buddhism. By the introduction of Christianity, it woke up from its long sleep. The Buddhists found that their domains were encroached upon by the new intruders. As a means of defence, they tried to follow the tendency of the times. They would say that Buddhism is like Western philosophy; that it is the source of national purity and of the fine arts. So it seemed to be quite active for some time; but artificial influence always soon disappears. They reaped the same results from the same cause. But a great opportunity lies before them both. We say the reformation is coming, because, (1), the cause for reformation is ripe in the religions themselves, and, (2), the time has come for the Japanese to select a religion. Both of them appear quiet and inactive; but the sceptic, critical spirit and that of free investigation is prevalent among them. Dogmatism is losing power and rationalism gaining. Also historical study is becoming current. The new theology is welcomed among the leaders of the Christians, and the so-called new Buddhism is coming up too. Thus a new and liberal spirit is taking place of the old and conservative. To bring forth these phenomena is to call for a reformation. What brought the religions to this state, is the selection of the religion of the people. Both of them are not yet accepted by the Japanese as a whole. What has been taught to be the reasons for accepting Christianity or Buddhism cannot be the true standard of selection. The standards should be, (1), The truth in the religion itself, and, (2), The method by which it can be adapted to our country. We are sure both of them did not pass the test of these two points.

For several months many of the religious magazines have fallen into the weakness of allowing certain writers with personal grievances to

make unwarranted attacks upon the foreign missionary. There is neither truth nor love of truth in such careless composition. The religious press must guard against these indecent personalities. Earnest and really choice spirits never solve the serious problems of life and work by speaking ill of one another. We are glad to see the *Woman's Journal* protest against this kind of literature. Perhaps here, too, woman's heart and brain will remedy many evils.

As a matter of course, many beautiful thoughts on Christian patriotism may be found in the current religious press of Japan. Many valuable lessons will be derived from the present war. Can the Japanese Christian rise to a true love of his enemies?

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#### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

PROMPTLY at 8 o'clock, Tuesday morning, September 11, 1894, the work of the fall term at the Miyagi Jo-Gakko [Girls' School] was begun with appropriate exercises. In the absence of Dr. Moore, who is obliged to be away from Sendai for a season on account of his wife's illness, Mr. Y. Saiki, the *kanji* or Japanese principal of the school, presided. There was scarcely any ceremony connected with the opening services. Miss Lena Zurfluh, who had landed just about a week previously, made a short address. Her few remarks had the right ring in them, and confirmed the belief that in her the Board of Foreign Missions had made a good choice for the vacancy she now fills. The new missionary seems to be a woman of deep piety and warm enthusiasm, tempered with large common sense. Unless indications fail, she will soon win

the confidence of her pupils, and exert a wholesome religious influence over them.—H.K.M.

\* \* \* \*

An hour later the opening exercises of the Tōhoku Gakuin were held in the chapel of the school. Rev. M. Oshikawa, the president, addressed the students on the all-absorbing topic of the Chinese-Japanese war. Although, in common with his compatriots, he takes a deep interest in the present conflict and rejoices in every victory won by Japanese arms, he is not blind to the great danger of his people becoming proud and overbearing in case of ultimate success. In his remarks he gave his ideas as to the spirit in which the present war should be carried on, with special reference to the effect triumph might have upon the spread of the gospel. The responsibilities and obligations of the Japanese people to other nations of the East were also pointed out.

As the school year in Japan begins with the spring term, no large accession of new students is expected after the summer vacation.—H.K.M.

\* \* \* \*

A theological student, of the Tōhoku Gakuin, Sendai, writes from Hokkaidō under date of the 6th September, "While walking along the coast of Nemuro no Kuni a few nights ago, I met a large bear. The first thought was that I should certainly be killed. I sat down calmly, then kneeled and prayed to my heavenly Father. The bear looked at me, made some movements towards me, but finally left me unharmed. I offered great thanks to my God for the preservation of my life. In the long pedestrian trip this summer through the wilds of Hokkaidō, I passed many dangerous places with my God. I think this journey has been a very important



training for me as an obedient minister of the Lord Jesus Christ. I often think of the promises of God in the Bible. He will always lead me."

\* \* \* \*

We are in receipt of the following letter :—

THE SALVATION ARMY.

International Head Quarters :—

101, Queen Victoria Street,

London, E.C.

August 4th, 1894.

My dear Sir,

I have just seen a copy of the *Japan Evangelist* for June and my attention has been called to several paragraphs saying that Mr. Nagasaka has started the Japan Salvation Army.

Will you kindly make a note to your readers?

(1) That Mr. Nagasaka is not an accredited agent of ours.

(2) That he has no authority whatever from us to represent us or to collect money on our behalf.

(3) That we are now preparing to send a party of experienced officers to Japan to open up the work in that country.

I remain, dear Sir,

Yours sincerely,

in the service of the Master,

F. BOOTH TUCKER,

Foreign Secretary.

\* \* \* \*

The note to which this letter refers occurs on page 301, June No. For the convenience of our readers we reprint it :—

Mr. G. Nagasaka, the organizer of the Japanese Salvation Army, was at one time a member of the Church of Christ in Japan; but afterwards he became a member of the Methodist Church. Several years ago he went to San Francisco and entered the Salvation Army. Recently he returned and is now founding the Salvation Army in this

country. He is visiting many cities in the interests of His work, lecturing and soliciting aid. His system resembles that of England and America, but there are some marked differences between them. His work has no connection with any foreign society. His object is to go around the country preaching mostly in tents. For the completion of his plans tents, wagons, benches and other furniture will be purchased.

\* \* \* \*

Independent as his work seems to be, we learn from friends that Mr. Nagasaka in a certain circular appeal did use the English coat of arms. This, at best, must appear doubtful to our English friends.

\* \* \* \*

Count Oyama, Minister of State for War, has issued the following notification to the army :—

Belligerent operations being properly confined to the military and naval forces actually engaged and there being no reason whatever for enmity between individuals because their countries are at war, the common principles of humanity dictate that succour and rescue should be extended even to those of the enemy's forces who are disabled either by wounds or disease. In obedience to these principles, civilized nations in time of peace enter into conventions to mutually assist disabled persons in time of war without distinction of friend or foe. This humane union is called the Geneva Convention, or more commonly the Red Cross Association. Japan became a party to it in June, 1886, and her soldiers have already been instructed that they are bound to treat with kindness and helpfulness such of their enemies as may be disabled by wounds or disease. China not having joined any such Convention, it is possible that her soldiers, ignorant of these enlighten-

ed principles may subject diseased or wounded Japanese to merciless treatment. Against such contingencies the Japanese troops must be on their guard. But at the same time they must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rules of civilization; his disabled succoured, his captured must be kindly and considerately protected.

It is not alone to those disabled by wounds or sickness that merciful and gentle treatment should be extended. Similar treatment is also due to those who offer no resistance to our arms. Even the body of a dead enemy should be treated with respect. We cannot too much admire the course pursued by a certain Western country which in handing over an enemy's general complied with all the rites and ceremonies suitable to the rank of the captive. Japanese soldiers should always bear in mind the gracious benevolence of their august Sovereign and should not be more anxious to display courage than charity. They have now an opportunity to afford practical proof of the value they attach to these principles.

(Signed) OYAMA IWAU, Count,  
Minister of State for War.

(Dated) September 22nd, 27th year of Meiji.—*The Japan Daily Mail*.

\* \* \* \*

Ten pupils of the school for the blind, Koishigawa, Tokyo, recently became members of the Scripture Union, and are now studying the Bible most earnestly. Three years ago a Scripture Union for the blind was established in Yokohama. Thirty of the members are studying the Bible daily.

\* \* \* \*

There are more than twenty denominations represented on the subscription roll of *The Japan Evan-*

*gelist*. We all seem to be one in our love of God's work in Japan and in our eagerness to know what is being done for Christ in this land. Let us go on loving and learning, giving, and receiving knowledge and inspiration.

\* \* \* \*

Since the beginning of the war between China and Japan several vernacular papers and magazines have come to publish articles in English. Their object is to set forth Japanese thought on the righteousness of Japan's course in fighting for the independence of Korea. It is hoped, say they, that foreigners may read these articles and gain correct knowledge of the state of political and military affairs and form just opinions concerning their conflict for humanity. The spirit of patriotism is, of course, seen running through every word and letter of these effusions, marking Japan as "the friend of the whole human race in the struggle between civilization and semi-barbarism."

\* \* \* \*

We learn from the Japanese press that some like-minded men of Japan and Korea have organized "*The Oriental Society*," with the object of studying politics, economics, and religious and scientific phenomena in both countries. Another feature of this association is the translation of Japanese books, papers and magazines into the Korean language; thus to help the refinement of Korea.

\* \* \* \*

The leading Christian business men of Tokyo have formed themselves into a Christian Industrial Club. The office of this club is in the Young Men's Hall. The main object of this organization is to confer about business and industry and to cultivate friendship among the members according to Christian principles.

# The Japan Evangelist.

VOL. II.

DECEMBER, 1894.

No. 2.

## THE STATUS OF JAPAN AMONG THE NATIONS AND HER POSITION IN REGARD TO KOREA.

ALTHO for many years past Japan has been demanding a place among the civilized and enlightened nations of the earth, it has been denied to her by Christian countries; and, consequently, instead of the friendly and confiding spirit of former years there has arisen a feeling of bitterness and mistrust in the minds of many Japanese, which once seemed likely to continue, and perhaps increase.

But a treaty has recently been made with England which grants to Japan what has been desired; and it is quite certain that other nations will soon follow in the same line.

And now to the surprise of many, and the gratification of every friend of Japan, she is proving to the world that her demand for a higher place than hitherto accorded her is not unreasonable, but fitting and just; and that the progress made is not to be measured by her material improvements alone, or the recently demonstrated strength and efficiency of her army and navy, as manifest in the struggle now going on with China.

To show how the Japan of to-day has changed from that of the past we

need but refer to the fact that 300 years ago the armies of Japan swept over Korea in a war that was instituted without just cause and prosecuted without mercy. The spirit of carnage and plunder was unrestrained; and besides a heritage of poverty and suffering to those who were left, the ears of 3600 victims, slaughtered in a single battle, were brought back and exhibited as trophies of the cruel and bloody conflict.

Contrast the origin and conduct of the present conflict with China. For years past Japan has been watching with intense interest and anxiety the sad and hopeless state of the poor Koreans who were being crushed and impoverished to the lowest degree. As the result of the Chinese policy to such an extent that every measure looking towards progress was defeated. Again and again did the King and his friends attempt to institute reforms, but always without success. Judge Denny published the statement that a plot was formed by the Chinese to assassinate the Korean King in order to prevent his interference with their plans. China has also taken the money of the Koreans for their own use, and left the country bankrupt and wretched to the last degree.

When a revolt took place in one of



the Southern provinces against the cruelties and exactions of unscrupulous officials, and the few and inefficient Korean soldiers were unable to suppress it, a request was sent by the authorities in Seoul, who were in league with China, for the assistance of Chinese soldiers.

The sending of such troops, in violation of the treaty made with Japan in 1885, was the signal and cause of such an uprising among the Japanese that it was impossible to prevent a war. It was felt that the time had come to demand that Korea should be left to govern herself, and go forward in the same path of progress that has been followed so successfully in Japan and to secure this object the Japanese were ready, and eager, to make every needed sacrifice.

It seemed at first to some minds that to secure the independence and advancement of Korea was not Japan's only motive in sending an army to that country. And so it has been frequently stated, and believed by many, that this war was undertaken for conquest.

But it is a pleasure to say that the course of Japan in Korea, so far as it has been made known, has been considerate and honorable to the highest degree; and apparently an honest attempt to secure to the Koreans their just rights. To accomplish this efforts have been made to secure a new and more competent, as well as honest, class of officials, who will labor for the highest and best interests of the people.

It is not true that the King has been made a prisoner by the Japanese authorities. On the contrary he has called the soldiers of Japan to protect the palace and his person. There was a feeble resistance on the part of some of those who were in sympathy with China, but the result has been that the officials who were in league with China have been removed and new and progressive men appointed

to fill their places. There is also a High Commission of seventeen persons who are appointed to arrange the programme for the inauguration of a new and better state of affairs. The King has published a decree announcing that they are henceforth to be an independent power, and a compact has been formed with Japan in the prosecution of the war against China.

But what is of special interest to the world at large is the immense change that has taken place in Japan in the conduct of both the Government and the army and navy in time of war. The coming of the Japanese soldiers into Korea was regarded with intense horror by the people who had never forgotten the inhumanities of former years, and fear lest they should be called to suffer in a similar way.

To the surprise and gratification of all, the soldiers of Japan have shown a spirit of restraint and a measure of discipline that has changed their enemies into friends, and won for them the highest praise. From many and various sources come reports of the care that has been exercised to prevent any harm or inconvenience to the people, and so severe has been the punishment for even the smallest breach of propriety that it is evident that the authorities are determined to prevent everything of the kind in the future. A countryman in Korea recently made the remark, "The Japanese pay for everything, even their water carriers." And, more than this, the Japanese Minister at Seoul has recently made a liberal donation in behalf of his country to the poor and suffering residents of that city.

The Japanese army has a well equipped Commissary and Medical Department.

One of the best steamers of the recently imported and English built commercial fleet (the Yokohama Maru) has been devoted to the special use of the Red Cross Society; and thus in

every particular are the wants of the soldiers being provided for.

Not only do the Japanese provide for their own, but it is reported that they have ministered in a similar way to the wants of the Chinese who have been wounded in battle and left without any care. At the same time the prisoners taken in battle have been treated in the same way as is customary with civilized and Christian nations.

The Emperor of Japan also issued an edict to the purport that Chinese residents of the country, who were here for commercial purposes, should not be disturbed in their business; and, as far as is known, this has been faithfully observed.

A missionary from China, who recently came to Japan for his health, told me a few days ago that although he wore the Chinese costume, and was everywhere taken for a Chinaman, he had suffered no rudeness on the part of the Japanese, but had travelled freely and safely wherever he wished.

In keeping with the avowed policy of Japan to aid Korea in promoting the best interests of the people it has been announced that the Reforms Committee at Seoul have elaborated a number of changes which are certainly commendable and if once carried out will greatly benefit the country.

Among the proposed reforms are the substitution of the modern method of reckoning time in place of the old Chinese style; the appointment of men to office on account of fitness and merit, and not as heretofore on account of rank; criminal punishments are to be limited to the perpetrators of the crime, and are not to include the relatives; abolition of early marriages, and fixing the age of both parties at a proper period, as well as leaving them free in their choice; abolition of service for a fixed period, and all sale of human beings; abolition of the law forbidding priests and nuns entering the capital; determination of the

number and salary of all officials. It is understood also that there is to be a system of general education, similar to that in Japan; and that all laws that interfere with religious freedom are to be abolished.

These are some of the most important changes; but are sufficient to give a good idea of the tendency and scope of the reforms proposed.

The news has just been received that already a police system has been established in Seoul, and a new silver coinage is taking the place of the cumbersome cash which have been such a serious hindrance to every business, and a burden to all.

The following extracts are from a notification which has just been issued by Count Oyama Minister of State for War.

"Belligerent operations being properly confined to the military and naval forces actually engaged, and there being no reason whatever for enmity between individuals because their countries are at war, the common principles of humanity dictate that succour and rescue should be extended even to those enemies who are disabled by wounds or disease.

The Japanese troops must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rules of civilization, his disabled succoured, his captured kindly and considerately protected. Even the body of a dead enemy should be treated with respect. Japanese soldiers should always bear in mind the gracious benevolence of their august Sovereign, and should not be more anxious to display courage than charity."

It seems plain that when this is all taken together it is an indisputable evidence that Japan is actuated by a high and noble purpose in this conflict with an enemy that is the foe of progress and the embodiment of conservatism. What she seeks is in the

interest of humanity and civilization. Is she not worthy therefore of the respect, confidence, and sympathy of other and Christian nations, and entitled to a place among the civilized and enlightened Governments of the earth?

H. LOOMIS,  
Agent A.B.S.

Yokohama, Japan,  
September 28th, 1894.

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### JAPAN ENTERS CIVILIZATION.

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GREAT Britain has formally recognized Japan as a civilized power. Negotiations are pending for a similar recognition by other European powers and the United States. When these shall have taken the usual treaty forms, Japan, the Land of the Rising Sun, will be enrolled in the great family of civilized nations. The event is one of world-wide importance. It marks an enormous stride in the advance and development of the race.

We have now stronger reasons than ever to sympathize with Japan in her struggle with Tartar dominated China. It is formally as well as morally a case of civilization against barbarism. The recent history of the two countries indicates clearly enough that the desire of China is to close all countries over which she can claim suzerainty, as well as the Chinese Empire itself, against commerce and western civilization, and that the aim of Japan is to open her dominions everywhere to the influences of that sun which rises with healing in its wings above benighted lands. No satisfactory public statement of its position in the present war can be said to have been made by either power, and the real cause of armed conflict may be, as is generally assumed, the inveterate enmity between them. But no extended explanation is needed to determine the sympathies of enlightened humanity. It is enough to know that the victory

of China would be followed by an enforcement of the Chinese policy of exclusion and stagnation, and the victory of Japan by the enforcement of the Japanese policy of commerce and progress. In a single generation Japan has made more progress, absolutely and relatively, than has been made by any nation of Europe in a century.

Perhaps the most remarkable phenomenon in modern history is the spectacle of a nation, which sixty years ago was isolated, secluded, densely benighted and abjectly slavish, emerging within a single lifetime from the darkest depths of social and political incapacity into the high, clear airs of representative institutions, with free schools and a free press and many of the chief social and political blessings enjoyed by the foremost modern nations; and, what is still more astonishing, exercising this great emancipation with a dignity and soberness which are an indubitable warrant for the future.

Japan has been called justly the England of the east. It is eminently fitting that the England of the west should be the first to extend to her oriental sister, ancient in years but young in heart, the right hand of civilized fellowship. — *The Chicago Evening Post*.

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### JAPANESE RELIGIOUS WORKERS.

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#### VII.

#### MR. KAZUTAKA ITO AND HIS TEMPERANCE WORK IN THE HOKKAIDO.

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By the Rev. JULIUS SOPER, D.D.

ANY account of the Temperance Work in the Hokkaido would be incomplete without *special* mention of Mr. Kazutaka Ito, the master-spirit of this movement. Mr. Ito has been connected with the Temperance movement in the Hokkaido from the very beginning, inspiring, encouraging





MR. KAZUTAKA ITŌ.



and leading on to victory. He is one of the most energetic, earnest and magnetic Japanese it has been my privilege and pleasure to be associated with. He makes a success of every thing he undertakes,—at the magic touch of his hand interest springs up, work becomes prosperous and success follows. He is the great Apostle of Temperance in this great “Northland” of Japan. May he long be spared to be a power for good among his countrymen, leading them to still greater efforts and more signal victories, in all social and moral reforms! And may many be raised up to follow in his footsteps, and become mighty factors in the redemption of beautiful Japan from the power of the great scourge of humanity, intemperance!

Mr. Ito was born in Tokyo, where he spent his childhood days. His father was a contractor and civil engineer. He spent several years in the Hokkaido, in the early days of the old “Kai-taku-shi” Department of the Government, a Bureau for the opening and developing of the Island of Yezo (now called “Hokkaido”), under the general management of General Kuroda. It was he (the father) that surveyed the public road and superintended its opening, between Mororan and Sapporo, before the days of Rail Roads. Mr. Ito, the subject of this sketch, came to Sapporo in 1874, and entered the Agricultural College, just established there, as a student,—graduating in 1880. He was then in the 17th year of his age. Mr. Ito was the *first* convert to Christianity in Sapporo, and was baptized in July, 1876, by Mr. Walter Dening, then a Missionary of the Church of England. The baptism took place at the home of President Clark, the organizer of the Agricultural College. He took a firm stand for Christianity from the start, never wavering in his faith and fidelity,—even to the present.

When the Sapporo (Independent)

Church was organized in 1883, he in company with a number of the students became a member, and still holds his membership in that Church; and probably will,—so long as the Church keeps up its present organization. After graduating in 1880, he was appointed Curator to the Sapporo Museum, under the Kai-taku-shi régime. In 1883 he was appointed Chief of the Bureau of Fisheries, under the Sapporo Ken (“Prefecture”), the Kai-taku-shi having been abolished. Mr. Ito spent a year in the United States, '86-'87, sent by the Government to visit and inspect the Fish Hatcheries and Industries of that country. He was accorded a cordial welcome during his visit, and every facility granted him for accomplishing the object of his mission.

In 1887 a new government was provided for the Island called the Hakkaido-cho. Mr. Ito continued to hold the same position until 1892. In that year he resigned and was elected President of the “Sui-san-kwai-sha” (Marine Products Company). He then moved to Hakodate and there took up his residence,—Hakodate being the headquarters of his new business. While the head of a large Company, with important trusts committed to his charge, he finds time to work in the Temperance cause, and in the Church as well. He is abundant in labors. While he affiliates with all the Churches, and rejoices in the success of all Christian work, he regularly attends the Methodist Church, and frequently speaks for us, giving Gospel as well as Temperance addresses. I am greatly indebted to Mr. Ito for the facts, dates and figures of this paper.

The *first* Temperance Society in the Hokkaido was organized in Sapporo. (the Capital), November 21, 1887, under the title of the Sapporo Temperance Society. A Mr. Shinroku Iwai, a Shoe Manufacturer, who had been a member of the Sapporo Church



for several years, became greatly exercised on the subject of "Sake" drinking. Although a member of the Church, he had never given up his old habit of drinking. He felt that he ought to give it up; but at the same time he felt it would entail a great struggle. About this time the Rev. Tanetaro Takenouchi (since deceased) came from the south, to work as an Evangelist in the Sapporo Church, and assistant of the Rev. Masatake Oshima, then the Pastor. Mr. Takenouchi had heard the lectures and addresses of Miss Leavitt in Kobe. These made a deep impression on his mind. He brought with him a pamphlet, containing a translation of Miss Leavitt's lectures and addresses, and also of the Rules for organizing and carrying on Temperance Societies.

Shortly after reaching Sapporo he met Mr. Iwai, who related to him his struggles on the subject of the drink habit. Two kindred spirits met. As Mr. Ito puts it, "One was the powder, and the other was the match." Mr. Takenouchi showed Mr. Iwai the Temperance literature he had with him, and explained to him the working of the great Temperance movement in the world. Mr. Iwai's enthusiasm was aroused. He became a willing convert to the principles of Temperance. As the result of this meeting, they planned the organization of a Temperance Society. In speaking to some of the members of the Church on the subject, they were advised to consult with Mr. Ito, and, if possible, secure his cooperation. Mr. Ito heartily approved their project and plans, and promised his aid and influence.

The Society was duly organized, as indicated above, and Mr. Ito was elected its *first* President. The first members were mostly Christians, and for several years—until their Temperance Hall was opened—their monthly meetings were held in the Sapporo Church. While the Society was thus

organized by Christians and under Christian auspices, it was thought best to make it a purely *Temperance* Society, unconnected with any Christian organization; so that Buddhists, Shintoists and other religionists might become members. While the Society was organized on a wholly Temperance basis—pure and simple—the Christian projectors have never lost sight of their profession as Christians, and they have individually, though quietly, exerted a wide and favorable influence for the Christian cause.

When first organized this Society had 65 members. In the same year, December 5, the scope of the Society was enlarged, and the name, "Hokkaido Temperance Society," was adopted. This led to the organization of Branch Societies in different parts of the Island. The Society rapidly increased in numbers, as the following figures will show:—August, 1888, 500; June, 1889, 1000; and September, 1890, 1500. While the Society thus increased in numbers, laxity gradually crept in, and many became careless in their duties and forgetful of their pledge. More vigorous measures were adopted and enforced. As the result hundreds were dropped from the rolls,—making a much smaller showing at the end of 1890. But a steady and surer growth followed. The membership at the end of 1891 was 1200.

The year 1892 was the most eventful in the history of the Society. During the month of August of the year, an Exhibition of Hokkaido Products—land and sea—was opened at Sapporo. During this Exhibition the city was thronged with visitors from all parts of the Island. This afforded the Society a splendid opportunity of pushing the Temperance cause. As Mr. Ito was the acting Chairman of the Executive Committee of the Exhibition, the Society was enabled through his influence to secure a piece of ground within the Exhibition

enclosure and have it allotted to its exclusive use. A rustic booth was erected on this ground, and in the booth a fountain for furnishing visitors with ice-water was placed. On the different panels of the booth were displayed Temperance mottoes, as well as a summary of the Constitution of the Society. A regular guard in uniform distributed various Temperance tracts to those drinking at the fountain. Judging from the number of tracts given away, the total number of visitors who refreshed themselves at the fountain was roughly estimated at about 300,000. During the Exhibition several meetings were held, at different intervals, as follows :—

Popular Temperance Meeting.....	August 9.
Lecture in behalf of the <i>Ainu</i> by the Rev. John Batchelor, assisted by a Mr. Paropida, an <i>Ainu</i> member of the Temperance Society .....	August 11.
Temperance Lecture, illustrated with Magic Lantern .....	August 16.
Musical Entertainment for Visiting Members .....	August 19.
Public Temperance Meeting .....	August 27.

One of the interesting incidents of the Temperance work in the Hokkaido, this same year, was the visit of Miss West. Her labors greatly stimulated the Temperance cause. She received a "right royal" welcome, wherever she went, and addressed largely attended and enthusiastic meetings in Sapporo, Otaru and Hakodate. Her memory is as "Ointment poured forth." By the end of 1892 the membership had increased to 1650.

The *sixth* Annual Meeting of the Society was held in January, 1893. At this meeting Mr. Ito retired from the active duties of the Presidency but was prevailed upon to retain the post of Honorary President. Mr. Shinkichi Fujimura was elected in his stead, and still holds that position. Mr. Ito was presented at this meeting with a gold watch charm, in the shape of the Society's shield (badge), with a sword attached to it, in recognition of his past services. From that time

the membership gradually increased, it being in June last (1894) 2000.

A Temperance Hall was opened at Sapporo in January, 1894. This gives greater facilities for carrying on the work in hand. In this building is also the office of the Corresponding Secretary of the Society, a Mr. Suzuki. It is interesting to note that on the 7th of June, 1894, a gold watch charm was presented to Mr. Iwai, as an appreciation of his devotion to the Temperance cause, and the material aid he renders from time to time.

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#### AINU BRANCH.

This Branch was organized in 1891. Mr. Batchelor is the Superintendent of this work. He is eminently qualified for this position ;—his work among the *Ainu* (the aborigines of Japan about 17,000 left) as a Missionary and his thorough acquaintance with the language and customs of the people, make his appointment one of peculiar adaptation. These poor people are sadly addicted to drinking—the *great* evil among them. Another object Mr. Batchelor has in view, as Superintendent of Temperance work among the *Ainu*, is to afford them all temporal and medical aid possible, as well as to arouse public sentiment in favor of this down-trodden race. In order to secure funds for medical work among them, Mr. Batchelor and Mr. Paropida, his assistant, went on a lecture tour to the south (on the Main Island), from February to April of 1892. They netted about 100 yen. As the result of this effort, and with the aid of private contributions, an *Ainu* Lodge—a kind of Hospital for caring for the sick and treating diseases—was built in Sapporo in November, 1892.

In this connection, it is proper to speak of the services of Dr. Sekiba, then the head Physician of the Sapporo public hospital. Dr. Sekiba not only visited this Lodge and treated its inmates, but he also furnished all

needed medicines, free of charge. Dr. Sekiba is now in charge of one of the largest private Hospitals in Sapporo. He still takes a deep interest in the welfare of this unfortunate people, and still continues to render valuable service, free of charge, as in the beginning.

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#### JUVENILE TEMPERANCE BRANCH.

A Plan for starting Juvenile Temperance work was brought before the Annual Meeting, in January, 1892; but, on account of pressure of other work in hand, the carrying out of the plan was deferred. In the fall of the year, however, while Miss West was visiting Sapporo, some of the lady-members of the Society, in conversation with her, became deeply impressed with the necessity of starting this work at once. These ladies were Misses Ai Takano, Machi Hirano and Tatsu Yajima (now Mrs. Kurihara, wife of the Presbyterian Pastor in Hakodate). They went to work in a very practical manner. They gathered a class of 13 children on the third Saturday of November, 1892, and taught them Temperance songs and told them Temperance stories. This work has been carried on regularly ever since—there being a meeting of the children every Saturday afternoon. The attendance increased to 25 by the end of the year. On the third Saturday of January, 1893, a Constitution was adopted, and the class was duly organized into the Juvenile Temperance Society of Sapporo. The present enrollment is about 80. I have several times given these children Temperance talks, and greatly enjoyed it.

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#### LOCAL BRANCHES.

As the movement spread in the Island, Branches were organized as follows:—Nemuro, March, 1889; Mororan, March, 1889; Sorachi, August, 1889; Karunaye (Main Island), November, 1889; Hakodate, July, 1890;

Matsumaye. (Fukuyama), February, 1891; Akkeshi, July, 1891; Otaru, September, 1891; Abashiri, March, 1892; Kushiro, May 1892; Horoizumi, June, 1892; Kamikawa, August, 1892; Kabato,———.

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#### GOKOKU NO TATE.

To increase interest in the Temperance cause, it was decided to publish a Monthly Paper, calling it "Go-koku no Tate"—(Shield of National Defense). The first number appeared in June, 1888. This Periodical has quite a wide circulation, and it is doing a good work in its monthly visits to the homes of its patrons, as well as in awakening a spirit of inquiry among outsiders.

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#### THE HAKODATE BRANCH.

Through the earnest efforts of the late Mr. Jin, the members of the Society so greatly increased in Hakodate that at a meeting, held March 24, 1890, it was decided to form the members into a Branch Society. A Constitution was framed and adopted, and the Branch duly organized, and officers elected, in the following June. The first regular public meeting was held in the Methodist Church, in July, 1890,—Mr. Ito being present at these inaugural exercises. Mr. Kotaro Nakagawa is the President. The present membership is about 100.

A Temperance Club was organized in Hakodate in March, 1893. This Club has a building rented, where they frequently meet together for social entertainment, and for transacting business connected with their Temperance work in the city. A Juvenile Temperance Society was organized in Hakodate (after the plan of the one in Sapporo), October 17, 1893; and a Temperance Drum Corps was organized in the following December. This Drum Corps furnishes music at public meetings, and frequently goes through the streets, followed with members of



the Society carrying banners, announcing meetings and arousing interest in the cause.

During the past two years, as I have traveled over my District, I have given much time and attention to Temperance work. I have frequently delivered Temperance addresses, both in Sapporo and the other points on the District. I have always had a good hearing. I aim to cooperate with the regularly organized Societies, and I urge our preachers to do the same. Most of the Christian preachers in the Hokkaido are members. Would that they were all more earnest! Many can be reached through the Temperance work, that cannot at first be touched with the Gospel message; and not a few have come into the Church through the labors and leading of Temperance workers. I always make it a point to give one evening to Temperance at each place I visit;—working through the Local Society, if there be one; otherwise, through the Church.

I can testify to the good work being done, and the help this work is to the Church itself. The more we mingle with the people, and show an interest in their welfare and their daily lives, the greater will be our influence, and the larger will be the welcome extended to us. This part of our work, I fear, is too much neglected. There is some prejudice against the Temperance movement, on the part of opponents of Christianity, because of the fact, that a large majority of the leaders and workers are Christians. These opposers say, the Temperance movement is simply a religious *device*, to draw people into the Gospel net. Many will not attend a Temperance meeting, if held in a Church; and some have even withdrawn from the Society, because of petty persecution they receive from their neighbors and friends.

## A LETTER TO THE KUMI-AI CHURCHES.

*Prepared in anticipation of the twenty-fifth anniversary of the Commencement of the Japan Mission of the American Board of Commissioners for Foreign Missions, November 30th, 1894.*

KYOTO, JAPAN.

AT THE ANNUAL MEETING OF THE JAPAN MISSION of the American Board, held in Kōbe, July 5th-12th, 1894, the following action was taken, viz:—

*Whereas*, with the current year, the Mission will complete a quarter of a century of missionary effort, therefore,

*Resolved*, that a committee of five be appointed to prepare a letter to the Kumi-ai Churches, expressive of our deep sense of the divine goodness as shown in these twenty five years of our common history and our grateful appreciation of their earnest labors in behalf of our Master's Kingdom, together with such suggestions regarding future plans of co-operation as said committee may deem fitting.

The committee appointed under this resolution was composed as follows:—

D. C. GREENE, J. L. ATKINSON, OTIS CARY, J. T. GULICK and G. M. ROWLAND.

## TO THE MEMBERS OF THE KUMI-AI CHURCHES OF JAPAN.

Dear BRETHREN in the LORD:—

The coming November will mark the close of a quarter of a century of service on the part of our Mission. Our first representatives landed in Yokohama, November 30th, 1869, so that the history of the mission covers all but two years of the Meiji period with all its deep-seated political and social changes. While we recognize the fact that many of the most potent causes of what we may call the Japanese renaissance were working long prior to the downfall of the shōgunate, yet the gradual unfolding of the new life falls almost entirely within this quarter century of our history. We count it no small privilege to have been permitted to observe close at hand, the effect of this new life and to share in so large a degree the aspiration of our Japanese associates. We use the term share advisedly, for we have not been observers merely; our deepest sympathy has been enlisted in behalf of these high hopes.

We will not mention these changes in detail. They have been so constantly in your minds as to render it superfluous to enumerate them. We simply desire to emphasize our conviction that the Lord's hand has been in them all and to record our gratitude to Him for all the good fruit which they have brought forth, as well as for that providence which has placed our lives in such close relations to you and to your beloved country in this momentous period. We devoutly pray, that this same Lord will continue to guide your revered Emperor and his counsellors in days to come and bless this nation, not merely with material prosperity, but also with the richest of those intellectual and moral gifts to which your statesmen have looked forward and for which they have spent their best strength.

While these thoughts of the past and hopes for the future take a large place in our minds as we look back upon this period of Christian labor, it is natural that we should lay especial stress upon the religious aspects of these twenty-five years. We believe that the Lord whom we serve and in whose hand our breath is, has been manifesting Himself in every department of life—that His Spirit is working everywhere and at all times, and yet, He has by His providence, put us into the ministry of His Word and made us, unworthy though we feel ourselves to be, His ambassadors to proclaim the blessed Gospel of reconciliation through faith in Jesus Christ. We may properly, then, look to the acceptance of that Gospel and the manifestation of the faith which brings men back to their true relations to God, as the special goal of our prayers and our endeavors.

We claim no large place among the agencies of the divine providence. We recognize the noble part borne by the many Christian workers, both Japanese and foreign, who have stood

with us as preachers of the Word. We recognize, too, the numberless streams of influence which, directly and indirectly, have served to open the hearts of men and even to excite faith in the one God and Creator of all. Realizing as we do, the vastness and variety of this volume of influence, we have no inclination to speak of what we have done, but rather of what we have witnessed of the progress of our Master's Kingdom.

When our first missionaries landed, there were in all Japan, aside from the fruit of the seed sown by Xavier and his successors, very few Japanese, probably less than half a score, who claimed the Christian name. The public preaching of the Gospel was not then possible and the work of our mission was begun in the face of many obstacles; but even in those first years, a few were led to accept Christianity, and the name of Ichikawa Yeinosuke who gave his life for his faith, not to speak of others, will always claim an honored place in the history of Christianity in Japan. In 1874 the Kōbe and Ōsaka churches were organized—the first of the Kumi-ai order. From that year onward the number of believers and of churches rapidly increased until to-day there are nearly a hundred congregations and more than 11,000 Christians connected with that organization, while the total number of Christians in all Japan is nearly 100,000.

It is not, however, to this large number of Christians that we would point as indicative of the position which Christianity has won, but rather to the strong influence which its followers have gained in nearly every department of life; and of this influence, we believe the Kumi-ai Churches may claim their full share.

We have seen in your various churches, men who have manifested a spirit so self-forgetful, so loyal to

Christ, so zealous in behalf of the interests of His Kingdom, so full of the best public spirit, as to win our admiration. We have seen them endure hardness as good soldiers of Jesus Christ; in the midst of the severest discouragements, we have seen them rejoice in their confidence in the final triumph of that Kingdom which, while it cometh not with observation, embodies the noblest ideals, both for this life and for that which is to come, and moves onward with resistless force. We call to mind Neesima, Sawayama and Yamazaki who after lives of incessant devotion entered the dark valley only to find it lighted by the presence of Him who brought life and immortality to light. These sainted men have left the Church a legacy which will ever be a cherished possession. The spirit which they exemplified has been the spirit of your churches—the spirit which they have sought to represent in their relations to the world and to cultivate in the hearts of those around them. We believe, further, that this spirit has impressed itself to an important degree upon the life of the nation; that it has had much to do with the political and legal reforms in which all rejoice; that it has served even to place before the leaders of Shintō and Buddhist thought higher standards both in religion and morality. We see in this the work of a divine providence among whose beneficent agencies the Kumi-ai Churches have gained a recognized place—they have been in the apostolic phrase, co-workers together with God.

We note, too, your interest in a broad and Christian education to which the many schools, both for young men and young women, established under your auspices, so clearly testify. These institutions have not all been successful; some of them have been abandoned. Such apparent failures, however, have not,

we believe, been owing to any weakening in your desire to see all educational institutions controlled by a Christian spirit, but rather to new and unforeseen conditions which call for somewhat different methods. We dwell with especial pleasure upon the Dōshisha, which while not in its inception, or even in its later history, in any technical sense, the creation of the Kumi-ai Churches, is yet the outgrowth of the same system of influences and has been almost from the first dependent upon their sympathy and support. In a very true sense, it gives evidence to the world, in the face of much gainsaying, of your belief in the close relation between religion and sound learning.

The progress of science creates many new problems and many new trials to faith, but we believe, and that firmly, that religion and science are mutually dependent; that true religion, seeking as it does for the fullest knowledge of the mind of God, may rightly demand of science the best and freshest results of its investigation into those laws which are nought but the revelation of the methods and, hence, of the will, of an ever-present God. Because of this faith, we have rejoiced with you in the success of the Dōshisha and allied institutions, though sometimes we have been anxious, perhaps unduly, lest there be, under the stress of the more exacting conditions of these later years of special progress in scientific education, a letting down of the Christian enthusiasm and evangelistic purpose which were the main springs of Dr. Neesima's activity and which he sought to cultivate as the characteristic spirit of the Dōshisha. We are assured that his successor has assumed his great responsibilities in the same spirit and with a like earnestness of purpose.

We note also the large participation of the Christians in the varied



forms of eleemosynary work which in an ever increasing degree is occupying the minds of your countrymen. In this work, too, the Kumi-ai Churches have taken a prominent part. Hospitals, a training school for nurses, dispensaries, orphan asylums, industrial schools and other relief agencies testify to the consciousness of the churches that they must not fail to represent Him who Himself bore our infirmities and carried our sorrows. In all these things we rejoice, because we believe that only the spirit of Christian love which they express can overcome the selfishness which too often darkens the civilization of this nineteenth century. We do not come to you from a land where Christianity exhibits a finished work to offer its society to you as a model for your own—far from it! Even in those lands where its hold is the strongest, the work of Christianity, has but begun. It is still struggling with many powerful forces which at times seem fraught with the direst evils. We believe that Christianity, and Christianity alone, can check these forces, or rather transform them into messengers of blessing. In spite of its unfinished work, Christianity has earned the right to be called the glad tidings of great joy. As such we have proclaimed it to you that you might be partakers with us of God's rich grace. As such you have received it and are transmitting it to your countrymen.

We have dwelt at length upon the past and its successes, because our hearts are full of gratitude to the blessed Lord who has led us hitherto, and we call upon our souls to bless and magnify His most holy name. If in recent years there has been a decline in Christian activity, has it not been owing to a decline of faith in God as a God in close relations to His people—even at their right hand—who has revealed

Himself in the face of Jesus Christ? Such a faith must be the source of the Christian life. Some echoes of recent controversies in Japan have awakened, therefore, much anxiety on the part of many of her friends abroad lest a cold philosophy should take the place, among your churches, of a warm and hearty faith in the Son of God.

In an official letter to the Mission recently received, the Rev. N. G. Clark, D.D., the venerable senior Secretary of the American Board, and one of Dr. Neesima's oldest and warmest friends, writes as follows:—

"While the contributors to our treasury would be very unwilling to have their funds expended for the support of unsound views of Christian doctrine, or for the support of men of doubtful moral and Christian character, we are very far from insisting on any particular form of doctrinal expression, and would allow the largest liberty in formal statement of the essential truths of Christianity relating to the Scriptures as a revelation of the mind and will of God to men, and in regard to the person and work of Christ and of regeneration by the Spirit of God, and of final reward according to character. These points are regarded, I think, by all shades of theological opinion among our constituency as essential truths to be maintained and illustrated and made the ground of our hope of success through the blessing of the Holy Spirit upon our preaching. If we preach any other gospel we cannot look for the divine blessing upon it. \* \* \* \* I accept the Scriptures, as intended in the providence of God for the spiritual instruction of all men, of whatever race, or clime, or character, and as so intended by the Holy Spirit in securing such expression of these truths as could readily be apprehended by all men—not for the learned, nor for the ignorant, nor for men of philosophical minds rather than common minds, but for all men—hence as intended for all men. The natural and simple interpretation of the language of Scripture is the true interpretation. \* \* \* \* You are dealing with a people who have come out of an entirely different culture, trained to look at moral and religious questions from an entirely different point of view and who are in need, therefore, of the largest sympathy for every earnest purpose to know and do the will of God—large sympathy with all earnest and honest inquiry, and yet, fidelity to the truth."

These words were not written for publication, nor with any thought that they would meet your eyes; but we insert them here because they reveal the faith of one whose long life has been spent in Christian service and his interpretation of the

faith of those who through us are co-operating with you in evangelistic labors. They will also indicate to you his own great interest, and that of the American Board, in you and in the future which is opening so invitingly before you. We believe that you hold to the same faith.

We have felt great sympathy with the spirit of independence which has manifested itself so strongly among your churches in recent years. In view of all that your people have gained in other fields and your own experience in the administration of the weighty affairs of your religious organizations, it seems every way fitting that you should contemplate the speedy financial independence of the Japanese churches. We would not in the least degree impede this most desirable movement. In our co-operation for many years with the churches, both in local affairs and in the more general work of the Home Missionary Society, which has been a source of great pleasure to us, we have endeavored to stand in such an attitude to your representatives as in no way to restrict the independence of the churches. We believe that our efforts in this regard have met with cordial recognition at your hands. Still, the question arises whether the time has not come for a radical step in the direction of financial independence. We know that some of your number believe that the time has come. While we have no desire to break up the present system for our own sake, we would ask you to consider this matter carefully in the interest of the Kumi-ai Churches. If such a step should be taken, it would seem most appropriate to begin with the general work of the churches. There were according to the last report upward of forty self-supporting churches of your order, and it would appear fitting that these churches should combine together in a general

work which should be entirely their own.

The following thoughts have weight with us in this connection:—

(1). It is probable that such a union in a work exclusively their own would lead to a keener sense of responsibility on the part of the churches and, hence, to a new enthusiasm and to more liberal contributions.

(2). Such financial independence in this general work would lead to simplicity of administration in the Home Missionary Society. The growth of that society has rendered co-operation difficult, because of the distant relations which the representatives of the Mission must sustain to its wide-spread work. In early years the ground covered was relatively small and both Japanese and foreign committees were personally acquainted with the whole field and with all of the evangelists. Such knowledge of details is impossible now that the field extends from Echigo to Hyūga, a distance of nearly 1,000 miles by the ordinary routes of travel. When misunderstanding arises, it is extremely difficult for the members of the foreign committee to visit the locality concerned. There is, therefore, at times a lack of that fulness of information essential to successful co-operation. In the local work, on the other hand, it is less difficult to secure equal information as regards the co-operating parties. If necessary, joint visits can be made to places where embarrassments occur and such personal conferences with the evangelists and others can be secured as constitute a guarantee against serious differences of opinion. The difficulties which have occurred in the past have been chiefly found in the general work and have arisen, as we believe, in large measure because of the more indirect relations

to that work which are a necessary result of its extended character.

(3). We believe that such financial independence would promote unity of thought and purpose among the constituents of the Home Missionary Society. There is reason to fear that the continuance of the present relations with the Mission may lead to a lessened interest in the work of that society, on the part of some of the Japanese brethren who have hitherto been among its most ardent supporters. It is not that they feel less responsibility for the evangelistic work, or love it less, but for various reasons they are convinced that the exigencies of the time require singleness of control.

(4). We believe that this step would prepare the way for a larger influence upon your non-Christian countrymen, by helping them to see that, whatever may have been its origin, Christianity has ceased to be a hothouse plant, has become naturalized upon Japanese soil and has sunk its roots deep into that soil. The fact, as Dr. Clark has said, that you and we have grown up and received our education under different systems of culture compels us to look at many questions from different points of view. While we believe firmly in freedom of thought and have had no wish to place artificial barriers in the way of your students, or scholars, as they seek to learn the will of God, revealed in the Scriptures and in their own experience, yet we know that sometimes the conditions which we have felt obliged, explicitly or implicitly, to place upon our offers of aid have seemed to some of you irksome and in some degree, at least, injurious to the life and influence of the churches. Is it not better under such circumstances, that the general work which represents to your people the life and thought of the whole body of Kumi-ai Christians should be so conducted

that the desire for financial aid could not appear to any in your churches, or outside of them, to be hindering, or distorting, the growth of your intellectual and spiritual life?

We do not make this suggestion because of any lack of confidence in the truth which we have taught; but because we believe that your religious life will develop in a more healthy manner if every appearance of outside pressure be removed. We have profound faith in the teaching we have sought to unfold, but we desire to see it accepted not because it is ours, not because it is associated with a system which we represent, nor because of any other adventitious reasons, but rather because it is in harmony with your own study of the Scriptures and with your own mature experience. Freed from the appearance of an extraneous support, we are confident that, while the essential doctrines of Christianity will remain, the form of expression will the sooner be brought into conformity with your own habits of thought and thus be more speedily recognized by your countrymen as the power of God unto salvation to every one that believeth.

We address to you these words of congratulation and suggestion, with a hearty and grateful appreciation of the cordial fellowship which has been extended to us in the past and which we trust will be ours in coming years. We recognize that the work which we began is already yours rather than ours. It is our desire, as we enter upon this new term of evangelistic service, to aid you, so far as we may, in carrying out your plans, and in every way to do what lies in our power for the upbuilding of the Kingdom of our Redeemer. The rapid development of your national life foreshadows new social conditions. How far these may be directly favorable to our common efforts we cannot know;



but we believe that, if rightly apprehended, they will, sooner or later, be seen to subserve the interests of the churches. May God grant to us all, wisdom that we may rightly divide His truth and thus meet the requirements of these ever varying conditions, and grant to us also a faith so strong that, in the face of the possible delays and discouragements of these untried scenes, we may endure as seeing Him who is invisible! The victory is sure. It is to be gained, not in Japan, not in America, alone, but in the world. The word has gone forth—the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. By faith we already see the glory of this victory.

Praying for the richest prosperity for yourselves and for your churches, we remain in behalf of the Japan Mission of the American Board,

Your brethren in Christ,

(Signed) { D. C. GREENE.  
J. L. ATKINSON.  
OTIS CARY.  
J. T. GULICK.  
GEO. M. ROWLAND.

Kyōto, September 1st, 1894.

#### FRAGMENTS FROM THE EAST.

By the Rev. A. MIYAKE.

##### PART I.

THE Empire of Japan is now engaged in war with China concerning the future of Corea. The declaration of this war on the part of our country is fully justifiable, as our only object is to help the weak neighbouring country to become a really strong and independent kingdom. It is not strange that our troops should always win great victories both by land and by sea. While this war clearly teaches us our mission as a nation to lead the

Orient in civilization and Christianity, it also tends to make Japan known all over the world, and the world to recognize the glory of this island Empire. Japan is now coming to be the centre of the world's attention and the interest of inquiring minds in regard to Japan will grow deeper. It is my intention to narrate various items in fragments to suit all kinds of the readers of this magazine.

##### I.—BUDDHISM.

*How and when it came.*—In the year 552, A.D., during the reign of the Mikado Kimmei, the prince of Kudara (a Corean province) sent his Courtiers and officially presented our Court with the golden image of Buddha and several sacred books, loudly extolling the blessings to be conferred upon converts. The Mikado was much pleased to hearken to the new doctrine and called the Court together to inquire about the matter. There were two great powers in the Court, always mutually hostile, eager to seize the opportunity to overthrow the other, thus to attain to the supreme authority. Therefore they took antagonistic positions in regard to the question of idolatry. Soga and his party were in favor of it, while Monobe and his party bitterly opposed it, saying, "We have our own gods whom we should serve; if we go after the foreign idols, the anger of the gods will be upon us." Yielding to the opinion of the latter, the Mikado gave the image to Soga and allowed him to adore it on trial. In the meantime, a pestilence prevailed throughout the country and many lives were lost. Monobe presented himself before the Mikado and said, "Thou hast not hearkened unto my counsel and we see this great suffering; therefore be pleased to cast the idol away." The Mikado followed his counsel and ordered the idol to be cast away and the temple

to be destroyed. Thus the first attempt of Buddhism was a failure.

In the reign of the next Mikado, Soga and Monobe were still rival powers and their religious dispute had changed into political strife and their bitter feelings grew stronger. In the year 577, A.D., the Korean prince again sent us sacred books, an expositor, nuns, image-makers and temple-builders. Soga became enthusiastic over Buddha's way and near by his residence he built a temple where he put an idol and invited several nuns to officiate. Thus Buddhism revived.

In the following year, an epidemic again prevailed in all parts of the Empire and the sufferings of the people were very great. Monobe, seizing this opportunity, again presented himself before the Mikado and said, "Why is it that Thy Majesty is not pleased to listen to Thy unworthy servant? Behold, many are dying because Soga and his family go after the gods of other countries." As the result of deliberation the temples were again destroyed and the images thrown away by imperial authority. Thus Buddhism was the second time unsuccessful.

On the death of the Mikado trouble arose in regard to the question who should succeed to the throne. Soga and Monobe were still rival powers each claiming the throne for his favorite. Finally a contest of force took place in which the Soga party was victorious and became the only power in the Court. Moreover, the Prince, afterward called Shōtoku Taishi, who assisted in all political affairs, was an enthusiastic Buddhist, and from this time Buddhism was completely established in this country.

Buddhism has been the popular religion of Japan for 1300 years, but it passed through severe ordeals on its introduction. It is not strange

that Christianity should now meet strong opposition from all quarters. If Buddhism could open its way to the people, how much more must Christianity be able to overcome the prejudice and obstinacy of our biased people!

*The kind of Buddhism which came then.*—Buddhism is a native of India, later divided into two forms of Northern and Southern Buddhism. Shaka Muni taught his ways in the Northern Provinces of India, whence it spread to Thibet, Northern China, Corea, thence to Japan; this is Northern Buddhism. Several hundred years after the death of Shaka, a new sect flourished in Ceylon and the great Daruma preached it to Southern China, whence Kūkai, a man of high reputation, and the founder of a new sect, brought it to Japan; this is Southern Buddhism.

The difference between the two is that the North emphasizes physical antidotes, and severe treatment of the body, and looks for present happiness: while the South inclines towards idealism and spiritual blessedness. Japanese Buddhism, on its introduction, was rich in forms and physical discipline, with little spirituality in it; but modern Buddhism is really a mixture of the two elements and according to statistics there are 72039 temples, with as many priests and a large number of monks of all grades. There are now 365 local churches of Protestantism in Japan, and many churches are without a pastor or even a regular evangelist. What a contrast!

*WHAT BUDDHISM HAS DONE.*—In regard to social reforms and moral renovation, Buddhism has done but little. Popular Buddhism is egoistic and not philanthropic, without the constraining power of moral activity. But it has done a great deal in encouraging the development of architecture and art. Ancient Egypt made wonderful progress in this

department, as we learn by the vastness and sublimity of their ruins, the colossal sphinxes, obelisks, elaborately sculptured temples and specially the pyramids designed as the tombs of kings. These results were attained by the influence of the Egyptian religion. So Buddhism encouraged architecture and caused its remarkable development from the time of its introduction. Temples were built all over the country and the artists were highly respected, the Courts paying for those who carved the images and pictured the idols. Who can deny the influence of Buddhism on architecture, on visiting the City of Temples and Nara? This religion has also enriched our literature. Its principle of quietism and indifference was very successful in making an uncivilized people docile and orderly, even under despotism; but it has never been able to help the people toward freedom and progress. What Buddhism has left undone, Christianity is now ready to accomplish in Japan.

## II.—HOME AND ETIQUETTE.

Japan is a beautiful country; the mountains and lakes, the rivers, the seashore, are truly attractive and charming. This natural scenery, combining beauty and sublimity, can never be surpassed. In this garden of the world, as foreign travellers call the country, the most beautiful place that I should like to see is home, sweet home. Let us then look into the home-life.

*Who are the members?*—A man and his wife cannot form a sweet home full of cheer and comfort without children to love and in turn to be loved by them. These three factors compose a home. Beside these, it is a peculiarity of Japanese home-life that there are usually one or more additions living together under the same roof. They are the parents or brothers or sisters of

either the husband or the wife. It has been the custom for ages that when the son gets settled in a good position he should support his parents and, of course, his younger brothers or sisters until they can become independent. This is a very nice feature of our home-life, where so many live peacefully and pleasantly. Sometimes, a critical mother-in-law and self-willed wife get into trouble, to break the peace of the home; and it causes the dismissal of the unfortunate wife from her husband's house. A popular proverb says, "Peace between the mother-in-law and the young wife is one of the seven wonders;" but Christianity is making it obsolete. These old people in each home become the nurses of their grand-children.

*Children, their ceremonies and feasts.*—When a baby is born, it is a day of great rejoicing, specially when it is a boy. The seventh day after the birth is called *Hito-shichi-ya* (literally means first seventh night), when the baby is named and the formal dressing is done. If the baby is a boy, the left sleeve is put on first; and in case of a girl, the right sleeve. *Miya-Mairi*, or going to the shrine of the family god for the benediction to be conferred, is popularly observed on the 32nd day for a boy and on the 33rd day for a girl. The first formal setting of dinner before the baby is done on the 120th day. The people usually celebrate the baby's first birth-day by inviting friends to dinner.

The third day of March is called the feast of dolls for girls. In every house where you find a girl, many dolls, toys, pretty silk balls, nice table-utensils in miniature are arranged in order. This is the girls' holiday. The fifth of May is called the feast of flags for boys, when flags, painted with heroes or coats of arms, are set up in every house, to show that there are boys in the



family. In the city of Osaka, you may see a big hollow fish made of paper wavering in the air over every house. There are many enjoyments for children all year through, and they have good times, more of them than their companions of any other country. Generally the people make a great fuss over their children and spend much time with them. Japan is "the paradise for babies."

*Etiquette for ladies.*—"One who lacks good manners is not far from the lower animals," is an old saying true to this day. Paul says, "Love doth not behave itself unseemly." Courtesy is love in society, love in relation to etiquette. Therefore we emphasize the importance of good manners for ladies, more than anything else, and in the present system of female education, familiarity with etiquette and practical knowledge of house-keeping should be primarily aimed at. Some points in the graceful etiquette for ladies are,

(a.) *How to sit down.*—Bring both feet and knees together; quietly kneel; sit low, putting one toe over the other and keep the hands on the lap.

(b.) *How to rise.*—Leave the right hand in the original position; raise the body with the fingers of the left hand on the mat, rise first on tip-toes, and as the body becomes erect, bring both knees and feet together.

(c.) *How to walk.*—Keep both hands down straight; do not stretch the arms; keep shoulders level and walk quietly and in an upright posture.

(d.) *How to salute.*—On meeting one who is your superior, turn one step towards the right, while yet several feet apart; make a bow, keeping both hands down to the knees, and continue in the same posture until the person passes by; then go on. When equals meet, each turns to the right at a distance of three feet, and makes a bow; then both pass on at the same time.

(e.) *How to open the shōji and doors.*—It is unseemly and objectionable to open or shut a door or a shōji in a standing posture. In a kneeling position, use the right hand if it opens towards the right, and left hand if towards the left. In either case of opening or shutting, great care is required not to turn the back towards the Toko (the upper seat) and to those who are in the same room.

(f.) *How to present tea and cake to guests.*—Hold the tea-cup or cake-plate in both hands; approach the guest, taking short and graceful steps; sit down at a distance of three feet. Leave the presence of the guest by making a bow.

(g.) *Tea.*—When a tea-cup is set before her, she should take it up with her right hand, and, holding it in both palms, drink the tea in three swallows and a half.

(h.) *Cake.*—When a plate of cakes is presented, she should first take out a sheet of paper (ladies should always provide themselves with clean paper), then select a cake and put it on the paper with chop-sticks. Then she may break it into two pieces and eat one piece with two fingers.

(i.) *Some don'ts at the table.*—Don't take anything on the right hand side with the left hand and vice versa. Don't take two mouthfuls at once. Don't open the mouth wide while dining. Don't talk at the table. Don't use tooth-picks without turning aside or covering the mouth with the left hand. Hundreds of other don'ts tend to make ladies simply graceful and womanly, and these are all well observed among the more respectable people.

### III.—WOMANHOOD.

Much has been spoken or written on this subject, and it seems almost useless to repeat it here. But be

patient to follow me a little. Gentle obedience, chastity, and quietness are considered as the important qualities which befit a woman. Accordingly, girls, from the time they are yet very young, are instructed so as to form and cultivate these qualities. Hence we see on the part of the parents close care and strict discipline so as not to allow their daughters to grow self-willed. We observe also the custom of forbidding familiarity between young men and women, and the rule not to sit together in the same room. Great efforts are made to keep the girls from forming the habit of talkativeness.

There are many books written on precepts for women; such as *The Great Learning for Women*, *The Short Lessons for Women*, Onna Imagawa, etc. The contents of these valuable books are to teach the duties of obedience, honesty, purity, patience and kindness; and at the same time to avoid the bad habits of discontent, slander and jealousy into which many women are liable to fall. There are the precepts for woman called *Three Ways of Obedience*; that is, obey her parents when a girl, obey her husband when a wife, and obey her eldest son when a widow. Thus you will see the characteristics of our ideal woman. The greatest duty and finest quality of woman is obedience.

Buddhism tells us that there are 250 commandments for men and 500 commandments for women. Confucianism affirms that mean men and women cannot be instructed, unable to understand truth. These ideas made the general impression that women are greater sinners than men and much inferior to them. The idea that woman is her husband's companion and better half was not even dreamed of. Consequently, while Japanese women have many lovely qualities, to make good wives and fine house-keepers, their educa-

tion was neglected. Hitherto female education has been limited to simple letter writing, music, and some ceremonies of making tea and the arranging of flowers. Now education is extended to girls as well as to boys, and modern civilization and Christianity have given their sex a great blessing, making them more intelligent, useful, and to be honored and respected like men. Christianity, by its doctrine that every one, man or woman, is the immortal child of God, lifts up the female sex from the low position where both Buddhism and Confucianism left it. The religion of Jesus Christ is really the gospel for women as well as for men.

#### IV.—BIBLE TRUTH ILLUSTRATED.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." These are the words of St. Paul in his first epistle to the Corinthians. This is the Lord's doing and marvelous to our eyes; but the truth is confirmed by the fact relating to our oldest church members Mr. and Mrs.——, which I am now going to narrate. Our church was organized fifteen years ago with only eleven members; many changes have taken place in the meantime; some of those who started the church, have died and some have moved away, leaving only an old couple, ever faithful to the Lord and loyal to the church to this day. The old man recently died in peace at the good old age of eighty. Now his conversion, as well as the work he has done, is simply wonderful. He was born and brought up in the most immoral, and degraded part of this city, without any good home influence either. At the age of

seven, he was already a great drinker, and could easily empty one shō of wine at once. This accursed habit was formed in this way; a neighbor, fond of the child, took him often to his house and, among other things, he used to give him a few drops of wine and was amused to see the boy make very funny faces. He became known as a great drinker in the vicinity, and the people surnamed him *Sui-komi* (means swallower). As he grew, he was apprenticed to a tailor, in which work he became excellent, and later on, he became a valued man in his company, to supply all theatrical dresses. His environments made his life go from bad to worse; his wife, now living as a good Christian, was a woman of sinful life, unlawfully united to him.

"It is not the will of your Father which is in heaven, that one of these little ones should perish." God hath shown His mercy and power in leading him out of the darkness into the marvelous light. When he was over sixty, he obeyed the Divine call. At that time there was not more than a score of Christians in this second largest city in Japan. One summer evening, the most memorable evening in his long life, when he was taking a walk down town, he saw, in front of a little house on the Chōchin (Japanese lantern) lighted, written these words, "Makoto no Kami no Hanashi" (means the story of the true God. He stepped in and listened; he was told to come again the next Sunday. So he did, and kept on coming. Gradually the true light shone into his heart, and the belief on the one living God became clear and sure. In the course of several months, he and his wife were baptized.

He changed completely; gave up all sinful habits; separated himself from all bad companions;

and eagerly endeavored to lead others into this true way. He was once a Bible-seller, went around all the city day by day, making way-side talks as he went. Sometimes rough persons threw stones at him or upset the cart on which he carried the religious books. He did not mind them at all, but rather pitied them and added his eagerness to lead them. Many of our church members now are the fruits of this old man's labor.

He felt the need of a proper place for Divine worship, in the part of the city where the present church now is. Being poor himself, he consulted his friend, who contributed a large piece of ground for the purpose. This is the seed of our Temma Church, which now has grown up to be a large tree, so that the birds of the air come and find eternal rest.

This old man laid up treasures in heaven. He is the glory of our church. See his conversion and his work! Simply marvelous! Truly God hath chosen the foolish, weak and base things of the world for His service, so that no flesh should glory in His presence. God be praised!

(To be continued.)

### THE SCHOLAR FOR THE NATION.\*

By the Rev. D. B. SCHNEDER.

IN this country, as in every other progressive country, there are schools for higher education. Besides the common schools, which are intended to furnish an education such as every man and woman should have, there are higher institutions whose purpose is to give to a select few such a completeness of training in the higher branches of learning as will entitle them to the name of

\* A series of morning talks before the students of the Tōhoku Gakuin, Sendai.



scholars, men who in intellectual and moral attainments are supposed to stand far above the plane of the great mass of common people. Fixing our attention upon these men who thus receive the inestimable privileges of superior learning, the discovery is at once made that these scholars are of various kinds, both intellectually and morally, and that they therefore possess various degrees of adaptation to particular ends. It is therefore in order to ask what kinds of scholars are needed to meet any kind of particular ends, and I propose in the series of lectures which I have the honor of delivering before you this week to take up the question, what kind of scholar is called for by the welfare of the nation? What quality of men should higher institutions of learning, such as this one is, turn out in order that the best interests of the country may be served?

This is not an improper question. It is not a question that sets up a false standard. Every nation, like every individual, has a mission to fulfil in the history of humanity. And just as it is incumbent upon every individual to call every talent, every faculty and every energy of his being into constant, powerful action in order to meet the requirements of his mission in the world, so it is due to the nation that every factor and every resource within her so direct itself as to serve the best interests of the national existence and the national mission. The nation therefore has a claim upon her citizens—a claim upon all citizens of whatever station or rank. But it has a special and a tremendously powerful claim upon the scholar,—upon that class of men who have received, or are now receiving, the advantages of a liberal education in the higher institutions of learning. This claim could be substantiated in most cases on the mere principle of barter and exchange alone. The higher institutions of

learning are in the main established and supported either by the state or nation, or by private individuals, *for the public good*. And merely in order to make a proper return for benefits received, it is the duty of the men who receive an education in these higher schools to devote themselves not to their own selfish interests, but to society and to the nation.

But there is a far higher principle upon which the obligation is no less clearly based, namely, the love of country and the love of humanity. The scholar is *needed* by the nation, he *can be useful* to the community and the nation, and on the principle of love therefore, on the principle of sacred altruism, if you please, he is in duty bound to devote himself to the nation, to society, to the community. The nation needs the scholar. This is a fact which, although recognized already by the superior wisdom of the ancient Greeks, has not since their time been heeded as it should be. "The scholar in politics" is a phrase which excites attention in most countries to-day because of the unusualness of the fact which it indicates. The scholar *should* be in politics. Socrates and Plato both agreed that only wise men should rule, and if they had said only wise and *good* men should rule, they would have been perfectly right. The scholar is needed in statesmanship; the scholar is needed in the affairs of sociology and political economy; he is needed in religion; he is needed in education; he is needed in the industrial arts; he is needed in agriculture, in commerce, in every department and interest of a people. Every step into the future should be taken in the light of the past; but how can the past be known without the historian? Every faith should be sustained by reason; but how can this be without the theologian? Every industrial activity, every agricultural enterprise, the care of the body, man's relation to the animal world, should all be in

harmony with the laws of matter ; but how can men become aware of these laws without the scientist ? It has been said that ideas rule the world. This, sad to say, is only partly true. Ideas are by no means an absolute monarch in the world. Sitting enthroned with ideas are money, personal ambition and lust. These also help to rule the world. And it is in order that these usurpers may be cast down from their false position that the scholar, the man of ideas backed by purity and firmness of character, is needed. The scholar should be the animating and inspiring spirit of every order of society, in every vocation of life. This is necessary to the national welfare, the national prosperity.

Seeing then that the responsibility of the scholar to the nation is so great, what kind of a man should he be in order to meet and discharge the high responsibility which rests upon him ? In other words, what is the scholar for the nation ? What are his necessary qualifications ? These are questions which it is just as necessary to ask in the case of the scholar as in the case of the soldier ? Certain qualifications, such as soundness of body, clearness of vision, bravery and loyalty, are indispensable to a man before the sword may be placed in his hand. If he lacks these qualities he is debarred from service, or if admitted to it becomes a hindrance or even a danger ; so of the scholar. In order that he may fitly take upon himself the high privileges and far-reaching influences of scholarship, he needs certain qualifications without which he will become a hindrance to society or a positive danger, and will fail to discharge his responsibility.

1. The first of these qualifications is a right conception of the nation's mission. The nation's mission is first of all to provide the most favorable conditions for the material, intellectual,

moral and spiritual welfare of its citizens. No man can live a normal life and fulfil his mission by himself alone. He is intended for life in society ; and in the degree in which the society in which he lives presents conditions that are favorable to him, in that degree is he able to be and to do what his nature makes him capable of. The true nation therefore is the one which not only protects her citizens against the wrong and violence of their fellow men, but which like a loving mother cherishes her citizens and is deeply solicitous for their bodily, intellectual and spiritual welfare and advancement. Moreover, the nation's mission is to preserve herself against the encroachments of other nations. Each nation is an individual in the great family of nations, and each one therefore is bound to observe the law of self-preservation. This is not merely a matter of national pride and honor, but it is a duty appointed of God. And when on account of the wickedness and barbarity that still prevail among nations, war becomes necessary to a nation's self-preservation, engaging in such war becomes a solemn though fearful duty. Every nation, again, as an individual in the family of nations, has a duty toward other nations, and toward the history of humanity. Every nation is bound to receive something from other nations. No nation is sufficient of itself. Each nation in order to fulfill its mission needs to stand in the comity of nations, and both receive and give help and influence and inspiration. Each nation has its own gifts, its own peculiarities, its own heritages, the benefits of which it is bound not to hoard up for itself, but to contribute to the great cause of humanity and progress, or, in other words to the coming of God's kingdom of salvation and righteousness and peace upon earth. This also is a duty, and the performance of this duty may also sometimes call for the use of the

sword, in order that evils greater than that of war may be overcome. This in brief is the mission of the nation, namely, to provide the best conditions for the material and spiritual welfare and development of her citizens, to preserve her own individual life, and to assert herself in the history of humanity, and a conception no narrower than this must exist in the minds of men if the best interests of the nation are to be served.

2. A second qualification of the scholar for the nation is earnestness. A man of learning must be earnest in order to exert the influence upon others which a scholar should exert. A man that lacks earnestness seldom influences anybody; while on the other hand an earnest man impresses men, moves men, and leads them. Again, lack of earnestness in a scholar displays a character that is utterly unworthy of the high place that scholarship accords a man. I think it was Emerson that said that nothing great has ever been accomplished without enthusiasm. This may be true, but it is not possible for all men to be enthusiasts; nor would it be well if they were. But all men who enjoy the high privilege, and bear the weighty responsibility of a superior education should have an earnestness that approaches enthusiasm. No man has a right to the gift of superior enlightenment who is not in earnest. A lazy, aimless, perfunctory student, is a disgrace to his country. A listless, indifferent, drifting scholar demonstrates the fact that he is dead to higher influences, and far less worthy of respect than the poor coolie whose hard circumstances have prevented him from ever dreaming of the higher life that is open to the man of learning. The manifold and glorious truths of science, revelations of nature and nature's God, with a thousand voices call to the scholar to be an earnest man; the sad facts of the experiences and short-comings and failures of past

ages lift up their white hands of entreaty beseeching him to be a power in his day for a higher and a better life; the blindness, the misery, the despair of the present time, as well as the welfare of future ages and unborn generations, all speak to the learned man with unceasing persistence. And if a man can be deaf to such influences, he is not only utterly unworthy of this name of student or scholar, but in relation to this nation and to humanity, is a drone and a hindrance stationed upon the watchtower of the nation's Zion, he sleeps, and becomes a menace to the national welfare. Earnestness, intense earnestness is therefore a quality that must characterize the true scholar for the nation.

3. Another qualification of the scholar for the nation is purity. The purity of a people is one of the most important conditions of national strength and national welfare. Without purity a nation can not stand. Rome once was mistress of the world. Before every other nation of her time she stood proud and unconquerable. But she fell before the power of internal corruption. The luxury, the intemperance and the lust of her citizens did what the armies of Macedonia and Carthage could not do; and so it is in every nation. Stronger than the strength of foreign enemies is the strength of the forces of internal depravity, and woe to the nation whose citizens are on the downward road of moral laxity. Every impure man is an enemy to his country, no matter how loud his shouts of patriotism are. All the strength which is developed by the unwearied drill and the monotonous hardship of the military camps is more than offset by the armies of drunkards and whoremongers that are the curse of so many lands. And what, if among these are found those that have enjoyed the ennobling influences of higher learning, who are perhaps even the teachers of youths? Words almost fail to express the



guilt, the disloyalty and the shame which attaches to such men. Instead of being impure, it is incumbent upon the scholar to be a man of such blameless life as will throw the weight of his influence on the side of that sacred purity which lies at the very foundation of all physical, intellectual and moral strength, whether for the individual, the community or the nation.

4. A fourth qualification of the scholar for the nation is unselfishness. Here lies perhaps the greatest temptation of the student. Recognizing the fact that scholarship is needed, or that it is honored, or that the pursuit of knowledge is a pleasant occupation in itself, many, many who occupy the eminence of the scholar or tread the halls of higher learning are almost irresistibly drawn to look upon education as a means of attaining to some selfish end. For office and position, for fame, or for self-gratification many men faithfully walk the path of learning. Thousands of parents in sending their sons to school have no other thought than that of preparing them to secure such positions as will enable them to live in ease and comfort. Thousands of young men pursue their studies with no other aim. Thousands of scholars burn the midnight oil for years in order to grasp the bubble of fame; in order to become known and famous for their great learning. And there are still others who, despising those who seek learning as the means of getting position or fame, think they do much better by pursuing learning for its own sake, as they say; who spend their years in gratifying their thirst for knowledge, and never think of using their acquirements for the good of society and of humanity. But spending one's life in gratifying one's thirst for knowledge and spending one's life in gratifying one's thirst for wine are alike selfish; and he who gives himself and the strength of his days to this learned Epicureanism is

utterly forgetful of his duties to his fellow-men, and is not the scholar for the nation. He is faithless to his national responsibility. It is generally acceded that the time for religious monasticism is past. The religious selfishness which withdraws itself from the world is no longer approved, and the conviction now is, that the place for the religious man is not in the cloister but in the world. But it is not so well understood that there is also a monasticism in learning which is as selfishly one-sided as religious monasticism was; and the time is fast coming when the world will demand that her scholars be no longer learned monks, useless book-worms, but that they be men in the world, exerting their influence, shedding their rays of light about them, and bringing blessing to humanity for the benefits they have received. The times even to-day require not less thorough scholars but more practical men; not less able thinkers, but more self-sacrificing doers. And this is what above all the nation demands of her scholars. And the nation also can not look with anything else than feelings of uneasiness upon the streams of those who enter the ranks of the educated with the sole aim of getting into office. In as far as such men succeed will the rulers of the nation and the leaders of society be selfish men and the national life in consequence will be corrupted and endangered. So also in reference to those who seek a higher education for the sake of fame. Ruled by this aim they too are untrue to the nation, untrue to their fellow-men, untrue to their God. Not self-seeking, but unselfish devotion is the requirement that the nation makes of the scholar, and this means not merely a vague sentiment toward some distant indefinite thing called the nation; it does not mean a willingness to be self-sacrificing some time in the future; but it means a willingness to be devoted and self-sacrificing always,

and under all circumstances. It means that the man of education, whether he is a statesman or a carpenter, an officer or a humble employee, a soldier or an editor, or a preacher or a farmer, whether he is in a high station or a low one,—that wherever and whatever he be, he be unselfishly devoted to his duty. That is devotion to the nation. That is patriotism.

5. But there is still another qualification which is perhaps more positive than some of the preceding, and which is not less important than any of them. The scholar for the nation must have definite and positive principles. The nation should not be ruled according as the greed, the selfish ambitions, the prejudices, jealousies, caprices and passions of men may dictate, but the nation should be governed and guided by principles. Principle should pervade every pulse-beat of the national life. Only the scholar can grasp and hold intelligently the true principles of national existence. To the scholar therefore the nation looks with right for the instillment of true principles. Such principles the scholar must find; such principles he must hold in a positive way; such principles he must exemplify in his own life; such principles he must instill so far as he is a teacher; such principles he must enforce so far as he is entrusted with authority; not the sophist who can change his principles to suit every new occasion and defend with skill every change; but the man whose principles are the sinews of his life, and worth to him more than his life,—that is the scholar for the nation.

The scholar for the nation as I have endeavored to describe him is the scholar for every nation. The best interests of every country require that her learned men possess such characteristics as I have named. But in every nation there are found peculiarities of condition and circumstance which import special emphasis

to some or all of the qualifications named. Such peculiarities of condition and circumstance exist preeminently in the case of the Japanese nation. I believe that the verdict of future historians will be that the career of Japan, during the last thirty years of the 19th century, is one of the most interesting and critical in the history of the world. I believe that Japan is to-day passing through a profoundly significant epoch. Awakening from the slumber of centuries, making a survey of the world and appropriating with a remarkable degree of success the elements of civilizations which it has taken Western countries ages to acquire, engaging in offices of succor toward a weak and corruption-ridden neighboring nation, and undertaking a conflict with the largest empire of the Orient, partially, at least, with the purpose of solving the problem of the East,—such is the spectacle offered by this island empire of the Pacific; and such being the place of this nation to-day, it is easy to see that all that I have said in reference to the qualifications of the scholar acquires the intensest importance here. When the spirited student of history reads the story of Greece withstanding the lumbering vastness of the Persian empire, or of the majestic rise of the Roman power, or of Luther and the Reformation, or of the American War for Independence, he often wishes that he too were living in some such stirring time; and it may be imagined that among those who did live in such interesting periods there were many who in after years, when they were old men perhaps, regretted that they did not act a truer and a nobler part in the conflict. But here we are now in the very midst of an epoch-making period of a significance for the future whose extent who can tell? Who then can measure the weight of special responsibility that to-day rests upon all, and especially upon the learned

and influential of this nation? The peasant who, absorbed in the digging of his fields, knows little of the transition through which his country is passing, or the coolie who goes forth to war with the simple idea of serving his emperor, could be excused for not being fully alive to the full extent of their duty. But the scholar who is aware of the importance of historical events to millions upon millions of his fellow-men—how can he be excused, if his failure to have a true conception of a nation's mission permits his nation to sink back toward the conservatism, the exclusiveness and the stagnation of the past? How can he be excused, if he fails to burn with a consuming earnestness? How can the student be excused for that fatal lack of earnestness which shows itself in the neglect, or indifferent preparation, of his daily lessons? And how, yes, how can he be excused who is so low as to sap his own strength, and make his influence a poison, and be virtually an enemy and a traitor to his country by being impure, by being corrupt, by being polluted? Esau, in sacred history, sold his birthright for a mess of pottage. Is it not of supreme importance to the nation at this time that the ranks of the educated be free from the Esaus who are willing to sell the national birthright for a mess of fleshly indulgence? When, again, and where in the history of the world was ever unselfish devotion to duty required more than here? The scholars of Japan have not shown themselves backward in intellectual ability; they have reached a fine eminence. But all around them and beneath them is a great mass of humanity that needs to be awakened and uplifted and led; all around them and staring them in the face are great national problems, and great national dangers also, which cry loudly for the spirit of the simplest self-sacrifice; around them too are

the slumbering multitudes of other nations that need to be awakened from the torpor of sin and superstition. Is it not craven and criminal to be selfish in the face of such conditions?

Above all things the scholar for the Japanese nation needs positive principles. This is not a time to let the nation drift without principles. Like a ship without a rudder at the mercy of wind and wave is a nation without principles in such a critical time. Nor is it a time for selfishness and passion and excitement to rule. But it is a time above all others for principles to rule; and not only principles, but true and right principles. False principles will land the nation in ultimate ruin just as surely as no principles. Therefore not only principles, but true principles,—principles that are in profound harmony with man's normal existence by himself considered, in society and in the nation. What are such principles? Where are they to be found? This is the question of the hour for Japan. Before I answer it let me say this: Japan for the last thirty years has been endeavoring to take on the elements of Western civilization and to gain a place in the front rank of nations. In doing this she has especially tried to model her army and navy, her postal and telegraph service, her educational system and her form of government after the best forms of these institutions in the most advanced nations. But let it not be thought that when these institutions are introduced in their perfection, and when the most approved methods of manufacture, commerce and agriculture flourish, that the task is finished. By no means; Japan must look beyond this. The nations of the West have been glorying in this material progress which Japan has endeavored to imitate, but they are glorying less now than they have gloried in the past; and the verdict is gathering force among them that this national civilization in order to be a blessing and not a curse to



humanity, must be controlled by a mighty hand, namely, by the hand of the Spirit of Almighty God. Social problems have arisen out of this unparalleled material progress which stagger the resources of wisdom and authority, and it is more and more widely felt to-day that this or that form of government cannot remedy the evils of society; that sociology cannot solve the difficulties that threaten the social structure, that no other human agency can, and that there is only one thing that will suffice, and that is the Spirit of Jesus Christ ruling thoroughly in all the affairs and relations of men. It is felt that the age is in the birth-throes of a new era wherein the unselfish principles exemplified in the life of the Savior of humanity will be not merely a matter of admiration and feeble imitation, but the actually ruling principles of human society. And the necessity that is upon Western nations will speedily be upon Japan, yea, is upon her to-day. To the Savior of the world she must look for principles, if she wishes to stand in the front rank of nations. To Jesus Christ she must look if she wants to be safe in this critical time. To the Head of a new humanity she must look, if she would fulfill her solemn mission in the Orient. This is not sentiment, it is truth. If man is supremely not a material but a spiritual being, this is the truth for this beautiful land. And the scholar for the Japanese nation is he who grasps these principles of Jesus Christ, who exemplifies them, who teaches them, who enforces them, who lives for them and is ready to die for them.

#### THE ECCLESIASTICAL GUILLOTINE IN JAPAN.

By WILLIAM ELLIOT GRIFFIS, D.D.

DISINTERESTED critics of the Japanese declare that these people have a tendency to assimilate first and most rapidly the worst

features of Western civilization. They declare also, what the late Mr. Nakamura Masanawo so clearly set forth to his countrymen, some years ago, that the Japanese were attempting to make a borrowed civilization grow without first planting its root. It is certain that Japanese Christianity has of late shown a tendency to assimilate Western ecclesiasticism more thoroughly than the real religion of Jesus. While hundreds of millions are spent on tools, machinery, weapons and other matters of outward display, it is the universal verdict of students and travelers that the natives are very slow to inaugurate splendid charities, such as redeem even New York and Chicago from the charge of material greed.

Those who have read about the excitement caused ten months ago by the publication of "The Japanese Bride" may not be surprised to find that at the ninth Synod of the Church of Christ in Japan (a union of the Reformed Churches holding the Presbyterian system) held in Tokio, July 3d-6th, 1894, and representing six presbyteries, the author, the Rev. Naomi Tamura, was deposed from the ministry. The charge against him was that he had published in America a little book on Japanese social life entitled "The Japanese Bride."

This amazing decision was so contrary to all ecclesiastical propriety, as well as to the spirit of pure and undefiled religion, that on the next day the American (and British?) members of the co-operating missions met together and passed a resolution that the statements and opinions in Mr. Tamura's book had "no reference to any point of doctrine or of government or the standards of the Church; nor, in the opinion of the members of the council, can the writing of them [statements and opinions] be properly

construed as a moral offense." In a word, here is a body of Christian gentlemen living on the ground and among the Japanese people, familiar with their language and customs, who declare in substance that organized ecclesiastical authority in Japan has not only injured a Christian brother, but has virtually committed treason against Jesus Christ by shamefully misusing a weapon in the interest of prejudice and passion.

Holding no one else responsible for our statements and interpretations, let us outline the story as accurately as we can. Except a chance meeting with a few minutes' conversation (if we remember aright at a railway station) about twelve years ago, we have never seen Mr. Tamura, nor have we had any communication whatever with him. Nevertheless, since his little book roused such commotion in Japan last October, we have made ourselves familiar with his previous history; with both the original manuscript of the book and with its revised form as presented to the publishers by a friend, the Rev. C. H. Phillips, of Cummings, North Dakota, who was his classmate in Auburn Theological Seminary; with the passages which, tho in Mr. Phillips's revision, do not appear in the published book, but which show beyond a peradventure the noble and eminently Christian motive of the author. Furthermore, from the native and foreign Christian press in Japan and from travelers in Tokio we have learned of his work and ideas.

Naomi Tamura, who bears a pure Japanese name, honored in the country's annals, is an ordained Presbyterian pastor and preacher. Some years ago he came to the United States, studying at Auburn and, as I have been told, also in Union and Princeton Theological Seminaries. In theology he is

known as a rigid conservative, holding closely to what American Presbyterians call orthodoxy. In his methods he has closely followed those of Mr. Dwight L. Moody. He has a self-supporting church in the heart of Tokio, with a flourishing Sunday-school. He is an earnest, ready speaker and a hard worker. He has done what needs yet to be done a great deal more in Japan among certain classes—he has made labor honorable. In one of the suburbs of the city he has established an Industrial Home where he trains young men to support themselves in manual and mental labor. In a word, he has shown himself a genuine Christian.

Tamura has felt very deeply, what it would be good for all Japanese to feel in like measure, that Christianity cannot be imported to flourish without its root, and that one of the first and greatest reforms to be made in Japan is in social life and in the position of woman. When in America he made special study of our social life, which, tho very far from being what it ought to be, is antipodally different from that of Japan. Having a fluent pen and able to express himself in elegant and forcible Japanese and English, he wrote a book on "American Women," which had a wide sale in Japan and was very popular. He admired the home life of America and saw in the purification of the home the noblest fruits of the religion of Jesus and the highest possibilities of redeemed humanity. Like a true Christian Samurai, his blood boiled at the representations of his countrywomen in such books as those of Pierre Loti and of certain English authors whose sensualism and excessive and ill-directed flattery have sent thousands of American and European young men to Japan for the gratification of their lusts. With all its bitter criticism of

missionaries, a book like that of Yoné Santo could do infinitely less harm to his country than those to which we referred above.

With the very best intentions, then, and purest motives, Mr. Tamura, in 1892 before leaving again for America to collect funds for his Industrial School, hoping to build up another Northfield near Tokio, thought he could, with equal grace and good results, write a book on the Japanese woman. In his former work he had used the women of Japan as his background. Now, he would give the reverse view, using the American home and woman in perspective. With a lack of worldly wisdom, for which he has been made to suffer keenly, he forgot that it was a different thing to be laughing with his countrymen at themselves, and especially to *laugh with foreigners* at his own people. Unfortunately, too, the book was destined to come out at a time when Japan was suffering from one of her most terrible attacks of self-conceit and ultra-nationalism. These attacks come pretty often, but this last one has been incredibly severe. During its paroxysms anything that could be magnified into a scapegoat, tho it were but a mantis or cicada, must perforce be seized, loaded with execrations and driven into the wilderness, bearing not its own sin, but in reality that of others.

So, giving the manuscript to his friend, it was by the latter duly prepared for publication. Naturally the author wanted a wide sale. If the publishers, submitting the manuscript to a literary expert for publication in a particular series (Black and White), informed both editor and author of the abbreviations of and omissions in the substance, and if these two agreed to the publication in what seemed to them a mutilated form, who can complain of the publishers? The

matter of publication is wholly a business transaction; and if the author and editor wanted the book to be religious, or with a distinct moral tendency predominant, they should have declined the offer of the great New York firm and have gone elsewhere. Nevertheless, it is not at all likely that the author expected that his book would prove a bomb-shell that would wound himself more than his enemies.

We use the word "enemies" advisedly; for, let it not be forgotten that from the first, as in cases nearer home, bitter jealousy and unsleeping enemies have been bounding on the persecution of the author. Nor have they rested until, by supplying fuel and fanning the flames, a great and dignified body of Christians has abused authority in the name of Christ. The book created intense excitement in Japan, and the translation of it into the vernacular was stopped by order of the Minister of the Interior. The ebullitions of wrath seemed to us comical. The proceedings of indignation committees and the Classis, as well as the diatribes of the native press, would have been almost as funny as teapot tempests, were it not that along with the mirth must come pity and contempt.

Why? Simply because Mr. Tamura gave the facts; or, as a Japanese lady in Tokio, who knows America by long residence and Japan still better, said at once, "It is the truth, rudely told."

Furthermore, the writer, having since 1868 been familiar with Japanese ideas and people, digested hundreds of Japanese novels, books of etiquet, works of history and philosophy, descriptions of social life, codes of laws, etc., withal having lived four years in the country, believes that Mr. Tamura told the truth, however unwisely. Furthermore, lest we might be



mistaken, we wrote to others, physicians, merchants, teachers, missionaries, who had spent from fifteen to thirty years in Japan, for their opinion as to the truthfulness of Mr. Tamura's book. We epitomize their *unanimous* opinion in one or two extracts:

"On the whole, a fair picture of Japanese social conditions." "Mr. Tamura's chief fault, unusual frankness, is really a merit. He deserves credit for presenting a fairly true, instead of an imaginary, picture." "His persecutors have played a foolish and silly, even ludicrous, part; their rumpus over the book will injure Japan fully as much as the book itself could."

It is not within the scope of this paper, for lack of space, to lay open the realities of Japanese social life. This may come later. The truth is that, as the Rev. J. L. Atkinson, of Kobe, says:

"The Japanese critics probably read much matter between the lines and assume that American readers know as much of what is left unwritten by Mr. Tamura as they do."

Let Mr. Tamura stand to his guns. Less than a generation ago all honest and patriotic critics in Old Japan had their books put under bans, their manuscripts and publication-plates destroyed, while they themselves were left to commit *hara kiri*, or die in prison. Once branded as "traitors," "enemies of Japan," etc., they are now honored and glorified, and their tombs are built and garished by favor, both imperial and popular. The idea of men in the Meiji Era, who are sons of the men who overthrew the Tycoon's despotism—that filled the prisons of Japan with righteous historians, prophets, scholars and critics—thus acting against an honest student of his country's social problems is more than surprising, it is discouraging. It would be utterly disheartening did

we not know the splendid quality of the Japanese, and much more of the Christian Samurai in listening to sober second thought. Meanwhile, no honest critic of Japan need lose heart.

If Mr. Gladstone could declare that no nation stood more in need of criticism than the English, is it not better to stand amid the circle of the honest critics than of the base flatterers? The Japan of to-day needs nothing more than she needs fearless, honest patriotic critics such as Mr. Tamura has proved himself. While we have Japanese professors who brand German philosophy as shallow and pronounce only the psychology and metaphysics of the Buddhists and the Japanese worth attention; while we have native young ladies in their compositions telling us that woman has never had her proper sphere and that Japan is to put her upon her true pedestal; as long as we see the amazing attempts of unfledged Japanese boys and young men trying to reconstruct Christianity and give us final religion and philosophy, possibly even peerless Japan may need what Evolution, Orthodoxy [Asiatic], Divine Right and various other things, dead and alive, need—honest, fearless criticism. So long as men like Professor Kumi, of the Imperial University, are punished (as he was in 1892) by the Government for historical research, the author of "The Japanese Bride" may count it nothing strange to be branded as a "traitor" and to be wounded with the sword snatched from Romanism and religious corporationism and brandished in the name of Christ. Furthermore, without ecclesiastical accolade he can serve his Master, and his country, and his people, until the indignation be overpast. For we feel sure that as certain as the sun shines there will be a grand and noble reaction.

Meanwhile, also, the writer of this

article prefers to stand outside of the circle of flatterers and advocates and keep with the honest critics. Let Mr. Tamura publish his original manuscript unaltered, but with a new preface and bide his time; and abate not a jot of heart or hope. Japan is great, but Christ and truth are greater.

"Truth crushed to earth will rise again,  
The eternal years of God are hers;  
But error wounded writhes with pain  
And dies among her worshipers."

ITHACA, N. Y.

—*The Independent.*

### THE CASE OF MR. TAMURA.

By the Rev. GEO. W. KNOX, D.D.

THE action of the Church of Christ in Japan in regard to Mr. Tamura needs a further word. His offence was the publication in the United States of a little book, "The Japanese Bride." Rightly or wrongly the Japanese took it as a slander on Japan's women, and its author as a man who defamed his country in a foreign land and a foreign tongue for gain. What if Sir Edwin Arnold and other foreigners had too high an opinion of Japan's daughters, was it incumbent on a Japanese to attempt to make them less admirable to Occidentals? Had Mr. Tamura been a reformer he had written in his own tongue to his own countrymen; but he confessed that he wrote for gain.

That represents the feeling prevalent; and it is not too much to say that a similar offence by an American against American home life, say in England, would not be judged leniently. But in Japan patriotism is a religion. The most fervid excitement in the times of our Civil War was not greater than the excitement in Japan now. A Synod escapes it not more than other bodies.

Then, too, Christians have long been charged with being unpatriotic, and Mr. Tamura's book was held

to substantiate the charge. Synod wished to disprove that.

But further, Mr. Tamura has waged a relentless war against his ministerial brethren and the missionaries, for years past. His little paper, *Life*, has been most bitter, personal, and unfair. None who opposed him escaped, and he has changed from eulogy to bitter attack in a few days when some missionary has refused to further his schemes. Had other charges, covering these facts, been laid before Synod, severe action would have been justified.

Mr. Tamura's church stands with him, we are told. But the leading and independent men had left his church years ago, and the remnant has neither numbers nor influence. His church has been far from self-supporting for years. Mr. Tamura's own salary was paid in good part by the missions previous to his last visit to the United States. His work is in no sense self-supporting nor successful.

While in this country, Mr. Tamura appealed to the "conservative" sentiment, and charged Japanese ministers and missionaries with heresy. On that plea he obtained some funds. Those of us who knew the facts were amused, as well as annoyed. Since his return to Japan he has shown how deep his orthodoxy goes. When the Meiji Gakuin in the interest of conservative teaching dismissed a lecturer, Mr. Tamura was active in abetting the students who rebelled in protest against this action.

None will sympathize with Synod's summary and unconstitutional action. We agree with the protest of the Missionary Council, but that protest was not purposed, for a moment, as an indorsement of Mr. Tamura. Great provocation and popular excitement do not excuse injustice. The Synod erred; but its error does not justify Mr. Tamura nor render

him and his work worthy the support of Americans.—*The Independent*.

### BAPTIST THEOLOGICAL SEMINARY OF JAPAN.

THE new buildings of the Baptist Theological Seminary situated at 75, Bluff, Yokohama, were dedicated on Monday afternoon, October 22nd. The services were held in the Theological Hall. This building, a two story frame, is so arranged, that the entire lower floor consisting of chapel, two recitation rooms, and hall, can be thrown together, making practically one large room with a seating capacity of one hundred and fifty. A speaker, from the platform placed in one corner of the chapel, can be seen and heard in all of the rooms. The upstairs consisting of Library, two recitation rooms, and hall, is similarly arranged, but cannot be thrown together. In the basement there is a large store room and a fuel closet. The inside finish of this building as well as of the furniture is in native woods, varnished, thus giving to the whole a harmonious and attractive appearance. The dormitory, a first class, two story Japanese building, but with foreign walls facing the streets, is located on a lower terrace to the left and a little in the rear of the Theological Hall. Here we find a reading room, dining room, parlor, store rooms, servants rooms and about twenty students rooms. These are ample accommodations for forty students. In the basement there is a gymnasium, kitchen, store room, lavatory, etc., thus making the whole dormitory one of the most complete to be found among the mission schools of Japan. The grounds which are situated at the edge of the Bluff have been enclosed by stone walls and fences and are being beautifully laid out. The Baptist church building has

been removed to the lower part of the compound. This with the childrens school is now so located that its premises are quite distinct from those occupied by the Seminary. From the report of the building committee we find that the expense in round numbers was as follows; Theological Hall, 2300 *yen*; Dormitory, 2300 *yen*; furniture, including gymnasium fixtures, 750 *yen*; other expenses including the removal of the Japanese church, walls, fences, gates, paths etc., 2000 *yen*; making a total of 7350 *yen*, or about \$ 3750.00 U.S. money. Of this sum 7000 *yen* were contributed by the American Baptist Missionary Union, and 350 was allowed for the materials which came from the old residence formerly situated where the Hall now stands. The money has apparently been well spent. There has been no attempt at display, and no extravagance, still the whole compound gives the impression of being substantial and adapted to the purposes of the school.

The dedicatory services, of which President J. L. Dearing had charge, were as follows: Prayer, Pastor Fujimura, of the Yokohama Baptist Church; Hymn; Reading of Scriptures, Rev. C. H. D. Fisher, of Tokyo; Duet; Report of the Building Committee; Congratulatory Telegrams and Letters from other Theological Seminaries and from friends who could not be present; Congratulatory Address, Evangelist Kaji, of Shinshiu, representing former students of the school; Hymn; Dedicatory Address, Rev. Albert Arnold Beunet, Professor of New Testament and Homiletics; Dedicatory Prayer, Rev. S. Toriyama, of Tokyo; Hymn; Benediction, President Dearing. At the evening service Evangelist Ikeda, of Odawara, offered prayer and Rev. K. Hoshino, of Ferris Jo Gakko, and Rev. K. Ibuka, President of Meiji Gakuin, delivered addresses.



A large number of friends were present, including the members of the mission from Tokyo and Yokohama, and representatives from other Theological Seminaries and from many of the churches. The day was one of rejoicing among the Baptists, who now have better facilities than ever before for the education of their young men for the ministry. Several new students have entered this year. Besides the missionaries who teach in this school, Rev. K. Hoshino is the instructor of Sacred Rhetoric and Rev. S. Harada, of the Bancho Congregational Church, Tokyo, delivers the annual course of lectures upon Christian evidences. And now with a larger faculty, with an increased number of students, with new and adequate buildings, with a good general equipment, including a large number of Japanese books which have been added to the Library, and with reference to the Seminary a spirit of unity among teachers and pupils, among missionaries and churches, the Baptist Theological Seminary begins its eleventh year of work. With God's blessing this Institution will certainly become one of the strong centres of Christian influence in Japan.

Tokyo.

### THE STORY OF A FAITHFUL WIFE.

By the Rev. K. Y. FUJIO.

NEARLY two hundred years ago there lived, in the province of Kai, a woman by the name of *Kuri*. The village in which she resided was called Tanakamura. Her father was a poor farmer. In her early childhood she lost her parents and was left a helpless orphan. The head of the village was a kind man; he brought her to his house and took care of her. Moved by his kindness, she served her master so faithfully that he was moved to take upon himself the care of her future life.

When she became of age, she was betrothed by her master to Yasubei, a farmer in the same village. But not long after the marriage Yasubei, her husband, was attacked by leprosy and could work no longer. His body was covered with filthy sores, but *Kuri* served him as faithfully as ever, even performing all the work of her husband by herself. During the day she tilled the ground, and in the night she served him by his bedside; and when she had time she spun to get the necessaries of life. Besides this sick husband she had a father-in-law who was too old to do anything. He became childish on account of old age and used to go out to ramble in the open air. Whenever she knew this she made tea for him and took it to his place. If he was gone all day and returned in the evening, he always found her at the door looking for him. Thus her fidelity was made known among the people and she was much praised. This she performed year after year. Woman marries, usually with the intention of depending upon her husband for her living and to spend an easy life. But her case was quite different. Her husband became an invalid, while her father-in-law grew infirm through old age, and the family was getting poorer. Just think of her! It is enough for her to be pitied. Leprosy is a hateful disease and her husband was attacked by it. She was still young and had no child. There are not a few who would forsake their husbands at such times and marry others, and she might have done it without any difficulty; but she was far above it. She was too just, faithful and filial to forsake her helpless husband and father-in-law. But the misfortune of this family did not stop here. Another and more painful calamity was piled upon this unfortunate household. It was on the 8th of July that a fearful storm commenced to rage. The

rivers overflowed and the dikes were carried away, and Tanakamura was submerged by the flood. In the evening the crying and the screaming of the people were heard; for the alarm was given that the flood was breaking loose. "Flee at once;" was heard in all directions. But at this sad moment *Kuri's* husband was not able to move on account of sores over all his body; nor was *Kuri* able to move him. Seeing that his time of death approached he called *Kuri* to his side and said to her, "I will die in the flood; but as for you, please flee from destruction. You have served me without the least disgust for my filthy disease for years. Your kindness is engraved on my mind never to be forgotten. But now my father is old and you are still young. Please save yourself and let not the lineage of this family perish. I know that I cannot live long, and it is rather fortunate to die in the flood. But as for you, please flee and save yourself." Hearing this *Kuri* answered with tears, "For these many years I have been with you, and how can I forsake my beloved husband in this misfortune? It is not right." At this moment another yell of alarm was given that the flood was very near. Hearing this *Kuri* helped her father-in-law to get out of the house and entreated the people outside to take care of the old man. The old man told her to come out with her husband or else he could have no purpose to save himself. *Kuri* said, "All right, but you are slow to walk in old age, and you had better go at once, I will soon overtake you with my husband. Saying this, she entrusted the old man to the people with a package of oil paper containing a few dresses and the land-deeds of the family. Thus sending him away, she returned into the house and sat by her husband's side to serve him to the last and to die with him. At this moment the

flood came and the house was carried away in the torrent. When the flood subsided their bodies were not found. Wherever this became known many sympathetic tears were shed over her memory. Contributions were made and a tomb was erected for her in one of the temples.

In consequence of this flood the crops failed, and Rokuemon, the old man, though saved, was not able to pay his taxes. He was obliged to sell the land-deeds which had been saved by his daughter-in-law. The deputy of the place, on hearing the history of this family, reported the matter to the Lord of the province, and requested that a reward be granted to this old man on account of the rare faithfulness of his daughter-in-law, that the land be restored to its old owner. Then he would be saved from starvation, while the people might feel the blessings and generosity of the Lord. This was granted, and the old man ended his life in comfort. Such a feeling was created by this that a monument was erected as a memorial of her faithfulness. The deeds of this humble woman moved the mind of the Lord of the province to have compassion upon the people, and also left an imperishable example to the world.

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#### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

By Dr. L. BUSSE.

Translated by the Rev. HENRY K. MILLER, A.M.

CHRISTIAN ETHICS (continued.)

AMONG those who take an active part in bringing Japan to an acceptance of a nationalistic, enlightened form of Christianity, Tokio Yokoi occupies a prominent position. He has made himself widely known through a number of theological works

(*Kirisutokyō Shinron* ["New Treatise on Christianity"], *Kami no Kengen* ["Revelation of God"], *Yohanneden Shūchū* ["Commentary on the Gospel according to St. John"], as well as through a series of articles in the *Rikugō Zasshi* (whose editor he is), which advocate the organization of a national Japanese Church. Recently his name has again been mentioned frequently in connection with the dogmatically more radical Kanamori, whose theological opinions Yokoi reviewed in the *Rikugō Zasshi* (No. 127, July, 1891), as also Kanamori's book *Nihon Genkon no Kirisutokyō Narabini Shōrai no Kirisutokyō* ("The Present and Future of Christianity in Japan"), in the *Kokumin no Tomo* ("The Nation's Friend"), No. 123, July, 1891.

To us Yokoi is especially interesting in his attempt to defend the Christian religion against the charges of the Confucianists and Shintoists that it undermines loyalty and childlike obedience. In an essay on this subject, published in the *Rikugō Zasshi* (No. 109, Jan., 1890), entitled "Christianity in its Relation to Loyalty and Childlike Obedience" (*Chūkō to Kirisutokyō*), he maintains, and by quoting passages of Scripture, proves, that Christian ethics, just as well as Confucianism, teaches obedience to parents. He appeals to the Fourth Commandment: "Honor thy father and thy mother," as also to the fact that Christ, in opposition to the Pharisees, reproved disobedience toward parents (Matt. XV. 4 seq.).

Just as little does Christianity touch loyalty as it does childlike obedience. Christ taught men to "render unto Caesar the things which are Caesar's." Yokoi then cites Eph. V. 1-3; Rom. XIII. 1-6; and I Peter II. 17, 18, to show that the disciples and apostles also all along recognized the duty of loyalty to the ruler. It is true that there is a difference between loyalty according to Confucius' idea and Chris-

tian loyalty, in that in the former case all morality rests upon this virtue, whereas, on the contrary, in Christianity loyalty is the fruit of the Christian's life in God, as is the case with all virtue. Nevertheless, in the recognition of the duty of loyalty Christianity is not behind the old Japanese and Confucian doctrine. In the above distinction Tokio Yokoi calls attention to an actual difference between the Christian and the old Japanese doctrines of duty, without, however, making this difference definite enough. The difference, as set forth in Yokoi's conclusion, might with more precision be stated as follows, viz.: that in Confucianism, and especially in the old Japanese ethics, loyalty is the basis of all morality, and consequently an unconditional and absolute duty, whereas in Christian ethics, which teaches that obedience to one's master in the case of each individual is but the fruit of a disposition permeated by the Spirit of Christ, the standard by which this obedience is to be regulated must be determined by the religious consciousness of the individual. The obligation to obey the ruler is thus in this latter case not something primary, but secondary, derived; it is not, therefore, in its nature unconditional and without exception. This really weighty difference Yokoi should have made more definitely and clearly conspicuous. Towards the close of the essay under consideration he once more, but this time also vaguely enough, refers to this difference, asserting that although indeed the principle of loyalty and obedience remains unchanged, yet the manner and method of its application must be accommodated to the existing social conditions. In an essay on the question as to how the Japanese people may be educated so as to become virtuous (*Nippon Jimmin no Tokuiku Mondai*), published in the *Rikugō Zasshi*, No. 122, Feb., 1892, he says more pointedly: "We do not discern our



ethical ideal in the feudal times." In the same essay he also expresses himself to the effect that, as in feudal times morality rested upon belief in the four *Sho* and the five *King*, conformably to which belief the ruler and parents were revered, so now morality must be based upon the Christian religion, and especially upon faith in the perfect character of Christ as a pattern.

In practical morality Yokoi (with Kanamori) emphasizes the importance of example. An exemplary moral life is better than all teaching.—It is worth while once more to recur to the fact that Yokoi does indeed admit the difference between the Christian idea of the duty of loyalty and the old Japanese conception, but does not bring it out as sharply as it deserves. He seems inclined to regard the difference between the two conceptions as smaller than it actually is. This inclination is explained by the other tendency, which he also represents, to elaborate a nationalistic, specifically Japanese form of Christianity, one that is both Christian and characterized by Japanese national peculiarities. Yokoi has a nationalistic consciousness which, to say the least, is as strongly marked as his Christian consciousness. The former manifests itself in his case as having even a Chauvinistic stripe, and he evolves ideas which, though in a different form, yet remind one of the most rabid Buddhist, Confucianist and Shintoist Chauvinists. In an essay on the Christianity of the future in Japan (*Nippon Shorai no Kurisutokiyō*) in the *Rikugō Zasshi*, No. 114, June, 1890, he gives foreign missionaries their walking papers in unmistakable language, and tells them that, after missionary operations have been carried on in Japan for thirty years, the Japanese can then get along quite well without them. By this time, he continues, the people know pretty nearly what is good and what is bad in American and European

Christianity. The time has come for the Japanese to free themselves from European and American influence and work out a Christianity of a Japanese order. This Christianity, he imagines, will be the religion of the future, which is to combine all the characteristics of Christianity with those of Confucianism and Buddhism. He expressly asserts that he would erect his Japanese Christianity of the future upon a Buddhist and Confucian basis and at all points bring it into harmony with Japanese environment. But then this Christianity is not to be confined to Japan. It will develop into a world religion. Japan is destined to construct a world religion. Its people have the best of qualifications for such a task, because their relation to the dogmas which for centuries fettered the religious thought of Europe is of a freer and more independent nature.

Now the effort to combine Christianity and the national religions into one world religion naturally presupposes the conviction that the elements which are to enter into this composition are not incompatible with each other, and so it becomes quite comprehensible that Yokoi, dominated by the tendency to combine, should be disposed to minimize the radical differences between the contents of the fundamental ethical ideas in Christianity and the old Japanese morality.

These differences are more sharply emphasized and more openly acknowledged by Rev. Hironichi Kozaki, president of the *Dōshisha* school in Kyoto (Works: *Seikyo Shinron* ["New Treatise on the Relation of Church and State"]; *Shinko no Riyū* ["The Motive of Faith"], *Sammi Ittai no Setsu* ["Doctrine of the Trinity"]). Kozaki does not shrink from drawing all the conclusions which follow from the contrast between the Christian and the old Japanese doctrine of duty. He openly breaks with the old Japa-

nese principles of absolute loyalty based upon the divine descent of the emperor, and substitutes for it the modern idea of the state. He repudiates the principle of absolute obedience of the servant to his master, of the wife to her husband, of children to their parents, and expressly acknowledges that there are cases in which disobedience becomes a duty. In his book *Seikyō Shinron* Kozaki turns upon Confucianism and Buddhism and champions Christianity, which alone, he thinks, offers a system of ethics suitable to the existing political and social conditions in Japan.

In the third chapter of the *Seikyō Shinron* he characterizes Confucianism as a political doctrine which has for its end and object the welfare of the state. According to it, each individual virtue has value only in connection with the state. The five fundamental relations upon which the Confucian doctrine of virtue rests, all, with perhaps the exception of the last, viz., that between friend and friend, show the distinction between superior and inferior. Devotion and obedience to one's superiors is therefore the fundamental virtue of Confucianism; the ruler is the object of unqualified reverence and unqualified loyalty.

In these characteristics of Confucianism, Kozaki finds much that is commendable. It is one of the advantages of Confucianism that it is practical, and averse to mystical speculation. For in desisting from speculation, it at least teaches nothing false, as do Brahmanism and Buddhism. Another commendable feature is its practical optimism, in opposition to the pessimism of Buddhism. Finally, Confucianism does not simply confine itself to teaching virtue, but also emphasizes the necessity of exemplary living.

Nevertheless Kozaki holds that it is impossible to revive Confucianism. Its very advantages are its weakness. In the fifth and sixth chapters of this

work he develops the reasons why Confucianism cannot be harmonized with the conditions and ideas of the present day. It is too optimistic, regarding man as good by nature, and entirely overlooking the deeply-rooted propensity in man to evil. Consequently, even the perfect ruler that Confucianism constructs, is a fiction. It is contrary to modern ideas to regard the ruler as a divine being invested with absolute authority; he is a man, and as such may also have many faults. Kozaki declares, therefore, quite openly that the old manner of reverencing the ruler must give way to the modern principle of patriotism, which is better suited to Japan as a constitutional state, and to the principle of reverencing the ruler as the representative of the idea of the state. In a similar manner he addresses himself to the remaining Confucianist virtues. The radical distinction between master and servant is contrary to the political ideas of to-day, and must be replaced by the distinction between government and those governed. The Confucian subjection of the wife to her husband is incompatible with modern civilization; in these days such absolute subjection can no longer be a wife's duty. So, too, monogamy, as the only true and moral marriage relation, must be elevated to the position of a principle that admits of no exceptions. We can also in like manner no longer nowadays think of putting children absolutely under their fathers' authority. According to Kozaki, Confucianism gives parents too many rights, and says too little about their responsibility. He here probably has in mind chiefly those instances in which parents force their children to immorality (using the word in the Christian sense), by selling them into brothels. In general, our author thinks, it will no longer do to base individual morality upon the order of the state; rather by far does the latter rest upon the free morality of the

individual. Confucianism, therefore, although by no means worthless, we can in these days no longer use. The classics of Confucianism may continue to be studied, somewhat as people in Europe still study the Latin and Greek classical writers. But what we need is an ethics that has for its end the free moral development of the individual. Buddhism, of which one might think next on account of its being a system of doctrine long since naturalized in the nation, cannot supply this want, as it has become prayed out. Kozaki gives no further reasons for his conclusion. Philosophical ethics is not sufficiently authoritative and practicable. It addresses itself more to the understanding than to the heart, and so gains too little foothold. For example, Comte and Spencer can readily set up ethical theories, but they can produce no practical rules of conduct which will prove to be a power in life. To appeal to a man's honor, to his sense of propriety, is also insufficient, because in the temptations of life this has too slight and feeble a hold on man. The only morality which is sufficient for all the requirements of practical utility is one that rests upon a religious basis, and hence such a morality is an unavoidable necessity for Japan. The idea that the Japanese have no religious needs is fundamentally false. Now, the religion which alone is suitable to the political and social conditions of to-day, is the Christian. The Christian religion and Christian morality alone give us every thing we need.

In an article on "Christianity and Nationality," published in the *Rikugo Zasshi* (No. 109), January, 1890, Kozaki demonstrates that Christianity and patriotism are entirely compatible.

So also Saburō Shimada, the well known leader of the Progressionist [political] party (*Kaishin-tō*), member of parliament, and editor of the *Mainichi Shimbun* ("Daily News"),

would base ethics upon religion, and, indeed, though this is not expressly stated, upon the Christian religion. I include him in this group, because in him a third tendency in the question as to the relation of Christianity to Confucianism comes to light. Starting with the idea—I confine myself to an article on "The Relation of Theism to Morality" (*Yūshinron to Dōtoku to no Kwankei*) in the *Rikugo Zasshi* (No. 73), 1883—that all ethics is dependent upon the existence of society in so far as there can be moral and immoral conduct only when beings are in relation to each other, while for a being existing entirely alone this distinction [between moral and immoral] would be meaningless; he yet holds that it would be wrong to regard ethics simply as an artificial product of social relations. He emphasizes the difference between *legal* and *moral*. Evil thoughts, which an individual keeps to himself without translating them into deeds, are not punished by the law, but are nevertheless morally bad. According to the above explanation, all wickedness rests upon a man's relation to at least *one* other being. In the case just mentioned, in which a man keeps his thoughts to himself, this other being cannot be another man; nay, it must rather be a Being who knows even the most secret thoughts of men, and is either pleased or displeased with them—Heaven or God. And then Saburō Shimada asserts that this was also the teaching of Confucius. Emphasizing the occasional utterances of the Chinese sage on the power of Heaven and of Providence—approximations to theism which actually occur in Confucius—and losing sight of the political atrophy of Confucianism, he constructs a Confucianism of his own which fits in most beautifully with the theism of Christianity. Even Confucius based morality upon a fundamental religious idea!

The three exponents of Christian



ethics whose opinions I have just tried briefly to outline, represent three different views, more or less widespread among Japanese Christians, as to the position which Christianity occupies relative to the ancient systems of Japan in general, and Confucianism in particular. Kozaki, the most radical thinker on this question, makes a sharp and definite distinction between the old and the new, and demands that the former make way for the latter. Yokoi wishes to unite both, by making Christianity approximate to Confucianism. Shimada tries to reach the same goal by a manoeuvre the reverse of Yokoi's, namely, by importing theism into Confucianism in his interpretation. In his opinion, it was only the later Confucianists, misunderstanding Confucianism, who introduced veneration of men as divine in order to crystallize social inequalities. This liberal politician contents himself with the above declaration. But it is quite evident that from it proceeds the intelligent point of view which he occupies as over against the pretensions of Shintoism and Confucianism.

(To be continued.)

### DARKEST TOKYO.

By IWAGORO MATSUBARA.

Translated by KEINOSUKE KIMURA.

(Continued.)

CHAP. XIII.—*Shinkwai Machi*.  
Osaka is said to be a city of one hundred and sixty thousand houses, and its length and breadth are over forty chō\*; but when looked at from the top of the tower of Tennōji, the whole city can be seen at a glance. Kyoto may be seen from Atago or Kiyomizu temple, Nagoya from the old castle and Yokohama from the bluff. But in Tokyo, though we get to the top of the highest tower in the city or on the hills in many places, only one

third or one fifth of the city may be seen, but not the whole. So it is very difficult to paint it fully, just like the painting of an elephant, imagined by blind men. How are the vital organs of this big animal working? There are many doctors examining the members of the body and they make their reports in several hundred thousands of magazines and news papers. But its vital organs are very complex, and it is very difficult even for those famous doctors to make an exact diagnosis. Any way, the vital power of this animal is immensely great. The mercantile goods, which may be said to be its food, are carried on several hundreds of thousands of wagons from the central market to different quarters. The men, who may be compared to the blood, are moving in sixty thousands carriages every day. If this power could be accumulated, Mt. Fuji might be thrown down in a year.

The ground of the city is dug and graded every minute and occupied by new houses. The old compounds of the feudal lords are opened; new streets, made; and new houses, built. These streets are called *Shinkwai machi*, meaning newly opened streets. Satakegahara was opened specially for the poor people. This place is about three chō wide in every direction and there are about two thousand houses. The business of the people is greatly varied, but every shop seems very new and the oldest shops do not seem to be older than two or three years. They are using every means to attract the attention of the people. In the shop for the sale of old furniture and rags, we find old hats, old trunks, saddles, papered baskets, old desks, shoes, bureaus, piled up in front of the house. Rags and waste paper are piled up like hills. There are three or five women selecting papers from other goods.

\* 358 Eng. feet.

Some are weighing old newspapers, others are packing empty bottles, old books, or other goods. This complex, busy scene is a characteristic of this quarter. There are also many storytellers reciting exciting legends. The customs of the eatinghouses and those of their servants show the characteristic of this quarter. We find also that the people are generally active and spirited. This is perhaps because they have moved to a new place and into new houses.

CHAP. XIV.—*The Auction.* The newly opened quarters are prosperous, yet the people residing in these houses live as cheaply as possible, and their mode of life is very simple. Therefore, there are characteristic systems in their trades. This is because they seek quick transactions, and the auction is one of them. There are about twenty stores for the sale of old furniture in this quarter and to supply these two auction markets were established. Thirty or forty men of the same trade meet in a small house, and there is a headman or one who keeps goods for sale, a clerk who keeps the books, and two or three servants who bring the goods. These are the remnant goods from the shops where second-hand furniture is kept. There are goods of every kind and every size made of wood, bamboo, porcelain, leather, metal, glass, paper or stone. There are baskets, candle-sticks, rice-boxes, saws, cooking-utensils, desks, screens, vases, pictures, fire-boxes, rain-coats, umbrellas, shoes and anything else used in the parlor or in the kitchen. Anything that is of some use in the home is sold here; and when the goods are brought here, they are sold at auction for various prices. The commission for the sale is three per cent and a half of the price of the goods sold, and it is paid partly by the seller and partly by the buyer. This auction was begun by the

dealers in old furniture who have not much capital and are troubled by the goods remaining after sale. Such auctions are held near the poor quarters. We read in some books that such auctions were held in the poor quarters even two hundreds years ago. Fuel is very dear in Tokyo; so bamboo sticks, shavings, waste straw, and old mats are sold for kindling. When old furniture is sold, the merchants fix the price as for fuel. Furniture, however old or broken, is sold at auction. It is sold to the poor people. When they are in great straits, they will burn even doors or tubs. In such cases, if they have an old chest or box, what a help it will be to them. It is not rare that while they have bought rice and pickles the previous night, they have no money in the morning to buy wood or charcoal. Especially during the winter, some of them burn the boards used for the floor or a part of the mats. Such a miserable scene was never painted by any writers; nevertheless they are facts as true as anything else. If they have a chest or box, it will last for four or five days; and they need not buy any kindling. Therefore old rice-boxes, doors, desks, broken dishes, tables, boxes, tubs, have some value. Old baskets, chopping-blocks or shovels are valuable commodities, and they are bought and sold, paying a commission of three and a half per cent.

At auction the goods are brought forth singly, or in sets. Those who want to buy will offer a price; and starting at the lowest point, it will gradually get higher. But both the seller and the buyers will do their best to get a profit, yet generally they are sold when the price gets to a certain point. If the price is not satisfactory, the auctioneer will withdraw the article. The price is called after the old calculation. When I was there, the things were

mostly below twenty-five *sen*. There were old paper-baskets, boxes, kettles, flower-pots, bureaus, fire-boxes, hardware, copper nets, iron pots, jars, dishes, rice-boxes, bowls, lamps, and many other things. The goods which were considered more valuable were hanging pictures, flower-vases, framed pictures, hanging vases, bronze works, old images, bamboo flower-vases, screens, old swords and the like. The cheaper goods were tubs, baskets, stone mortars, chopping-blocks, buckets, bottles and other cooking utensils. What were worth more than one *yen*, were bureaus and ancestral shrines. There were also remnants from the shops, such as tobacco-pouches, soap, tooth-powder, shoes, and umbrellas. These remnants are sold on the streets at night. Again, there were many old tools for carpenters and plasterers.

(To be continued.)

### MOUNT HIYEI.

By the Rev. A. D. WOODWORTH.

**T**HIS famous mountain, the retreat of many missionaries during the intense and enervating heat of summer, is about five miles north of Kyōto. Its eastern slope borders on Lake Biwa. The mountain is about 2,500 feet high and is covered in parts with magnificent cryptomeria forests.

In ye olden times the mountain was noted for the great number of its magnificent temples, three thousand of which, together with their shrines, are said to have existed. The priests were then so numerous and so warlike as at times to defy the government itself. One of the Mikados is said to have stated that there were three things he could not control; the movements of the dice, the Kamo-Kawa (which then had no dikes and sometimes inundated Kioto), and the priests of Hiyeizan. But when the priests attempted to assassinate Nobu-

naga, perhaps, the really first great Shōgun, he marched up the mountain with his soldiers, massacred the priests and burned up their temples. Some of the temples, a few of them large, have been rebuilt and it is said that three hundred shrines still exist. But the large temples seem to have been rebuilt, not because of any real need of them, but to perpetuate the memories of the past. They are remarkable for their size but in other respects they are deserted and insignificant. I passed them many times, but saw no worshippers but the priests. Evidently the glories of Buddhism are passing away.

The mountain has been for about eighteen years the summer resort of the missionaries of the American Board, and is called the Hiyeizan Encampment. The part which is occupied is rented from the government by the Dōshisha and is situated on the western slope in the midst of a forest of tall pines.

At first only tents were used to secure protection from the storms. Afterwards board floors came into fashion. Later, owing to typhoons which blew tents down, strong frames were used for the tents. Finally bark roofs came into fashion and the tents were stretched underneath, the latest innovation being an effort to board up the sides with rough boards.

No one can ever hope to give an adequate word picture of the scenery of this mountain. The gorgeous sunsets, the wonderful panorama of mountains and valleys and plain stretching out below, the drifting clouds giving new lights and shadows to the evergreen mountains, must be seen to be appreciated. Perhaps it would be difficult to find a place in the world where for exercise and beauty one can find more attractive places for walking and climbing than are to be found here in the fresh, invigorating mountain air.

Other peculiarities of the place



deserve mention. The encampment of about sixty grown people and their children is an organized community. After the people come up from the year's work, they elect a mayor, choose a postmaster, hire a mail carrier, appoint committees to look after roads, sanitation, lectures, recreation and water supply. The springs above the camp are tapped and by means of bamboo pipes the water is at every man's door. The cost of all these advantages is paid by assessments levied on the community and usually amounts to five or six yen a season for each adult.

But the special charm of Mount Hiyei is the fact that it is a Christian community: In the camp chapel a sermon is preached every Sunday morning. Here also is a Bible class, Sunday-school, an evening song and praise service, and weekly prayer-meeting. The camp is therefore pervaded with the Christian atmosphere and fellowship. Thus to those who are worn with exhausting mission work, and desirous of escaping the intense heat of summer, Mount Hiyei is an ideal resort for physical and spiritual invigoration.

## Woman's Department.

Edited by Mrs. KASHI IWAMOTO.

EVERY report sent back from the battle-field tells us that we have been victorious over our rival army. The voice of triumph is heard throughout the empire, flags are unfurled, and rejoicings made at the repeated success of our countrymen. If Japan has never been engaged in a more righteous conflict, the present war has been the first great test made upon her newly drilled and newly equipped military and naval powers. Certainly both seem to have gone beyond our most sanguine hopes in the good fortunes of battle.

While we are thus gaining the upper-hand over our neighbor who is so very much more mature in experience and so much superior to us in size and resources, the gratification that we cannot help feeling does not take into account the many deplorable products of war. We forget for the time the dear price we pay for each victory in the draining

of the nation's resources, meant to feed, clothe and educate the millions, and in the loss of countless lives necessary to the country's welfare. We forget for the time that hundreds of homes have been bereaved of sons, husbands and fathers, and that behind the voices of triumph there is heard the bitter wail of hearts wrung with anguish.

We once had an opportunity to visit a home, the head of which had died in the Saigō rebellion. The family consisted of a grandmother, mother and two daughters. Living now in limited circumstances in the quiet outskirts of the capital, they bore signs of having seen better days. On entering the neat little cottage, the first thing that met our eyes was the impress of a stone monument hung as *Kakemono* over the *tokonoma* (place of honor in the principal room).

Our business over with the grand-

mother, who seemed to be the acknowledged head of the family, conversation soon turned to the Kakemono, which was the most conspicuous object of the cottage rather bare of furniture. We were told that this was the facsimile of the monument erected over the remains of the warrior who had fallen fighting for his country. The eyes of every inmate began to fill with tears and no head was up while the grandmother proceeded with the story, no doubt often recurred to. Werecollect, too, the weary tearfulness of the mother's voice, as she tried to supplement the grandmother's tale. This was indeed many years after the war and yet the grief felt for the lost one was as heavy as if the news had arrived the day before.

As we turned away from the cottage, which was indeed like a cemetery watched and tended by the mourning family, we wondered how such grief could ever be cured! It was a deep impression that this tearful scene made upon our sympathizing heart, and it has once and again some back to our thoughts.

Hundreds, yea, thousands the homes must be laid waste, like the one alluded to above, before the close of the present war; not to say anything of the devastation visited upon the houses of our rival nation. The nation which the dying hero has served gives a very poor remuneration for the greatest sacrifice a human being can make. Not even the Emperor, whose revered name was the last word on the dying lips, can recall him from the grave. Not therefore the greatest honor paid to the memory of the lost one, nor the most pleasing eulogy bestowed on his name, can ease the grief of the mourners. *It is a blind despairing grief for the dead that which is not lighted by the hope of immortality.*

Now, then, is the time for Christian workers to gird their loins in

ministering to the sorrowing. Now is their opportunity to bear witness of the Heavenly life, the happy reunion of the great forever. The human heart is most sincere in sorrow. Did not the Lord reserve a special blessing for those that mourn? The joy of the Gospel will surely be a healing balm to bleeding hearts. War, which is the outcome of human lust and fraught with many sins and miseries, is, in a way, transformed into a blessing. In the Almighty Hand it is changed into a good for the human race, like every evil in this world.

It then depends on the faithful workers to persuade many into everlasting joys, to make offerings of golden sheaves to the Lord of the harvest. Let no one stand idle! For Christ's followers will best be recognized and accepted as messengers of comfort and relief. Does not the war and its munition lay the keen edge of the sword at our own heart also? We all know that the ruthless Great Reaper will sooner or later visit our own door and our sympathy will be all the more true for the mourners of to-day.

We are happy to note that some Christian ladies in both Tokyo and Yokohama are banding themselves together for this very purpose, as well as to send relief to those that are serving on the battle-field. Our beloved Empress, in her tender concern for the poor soldiers, has set us a most worthy example. Gold or silver we may not be able to give, but we can surely administer to the countless bleeding hearts the great healing as it is in Christ Jesus.

\* \* \* \*

### *The Siege of Aizu Castle.*

(Continued from the October No.)

Of the two parties, those who were engaged in nursing the wounded were ladies belonging to the families of the first retainers and important

households and numbered about twenty persons. They were assisted by thirty women of the lower classes. Hundreds of wounded were brought in and laid down in the great Presence Chamber, and it was this party's duty to care for them in every way. Inexperienced as they were, the screams and groanings of those who were dealt with by the cruel casualties of the battle-field were at first too much for them, and they were completely lost as how to proceed with their difficult task.

They happened to have plenty of clothing for the wounded. For they had made collections of beddings and various articles of clothing from among the people of the clan for the sufferers of Nagaoka, and the siege came before there was time to send them. The stuffing of the sash was used as bandages, and for the wiping of wounds and for pillows old and rare classical books were obliged to be taken out from the library. Their importance and value could not be thought of when there was such urgent necessity.

The surgeons lived away in the opposite side of the castle; and whether or not it was from the fear of the path where bullets came thickest, there visits were far from frequent. The women, on the contrary, were not daunted by the danger, but often went out to them to urge them to their duties.

There were over five hundred women who served among the commissaries, and all did incessant labor from morning to night. They took black or unbulled rice from the straw bags, poured it unwashed into baskets and cooked it by dipping the whole thing in boiling water. The boiled rice was taken up by handfuls, squeezed into lumps and salted on the outside. The food was then ready for distribution.

The ladies belonging to the houses

of the "karō" (the first retainers), who were at first among the nursing party, were after a while removed to another department, where they assisted in the making of bullets.

There were men among the sick and wounded wearing woman's frocks, and again there were women who were obliged to wear men's apparel. Many of the women cut their hair short in order to save the trouble of combing and doing it up. Then, as the hair still caused trouble in coming down, they put bandages around their heads. These women have been unjustly censured for being masculine and belligerent in their tastes.

The besieged at first thought that they would not be able to hold out more than two or three days. When one resolves on death, it is wonderful how composed she becomes, how innocent and free from vain desires she is. However, after three or four days, they took more courage and became more sanguine as to their fortunes. They no longer thought of surrendering. They thought winter would come on soon and the westerners, unused to the cold climate, would not be able to hold out. Then it would be their chance to expel them from the province and victory might still be theirs.

But there were some who, thinking that the castle's doom was at hand, committed suicide. The three ladies telling this story were twice or thrice on the point of following their example.

The 14th of September was a day decided upon for storming the castle. Three thousand and six cannon balls were said to have been discharged on this day, and heaven, and earth itself, seemed to resound with their booming from morn till night. This was the day the three ladies decided on death; but having seen many who were alarmed into



death when there was no necessity for it, they resolved to wait until the great crisis should come and then dispatch themselves with composure. They had fully ascertained the manner of death from the men whom they met from time to time. It was to bind the knees together in the usual sitting posture, then to take a sip of water and finally to apply the sword.

Madame Yamakawa had two younger daughters. The elder was Miss Tokiwa, aged eight, and the younger was Miss Sutematsu, aged six. The mother said to her oldest daughter, Miss Futaba; "When the final hour comes, I shall be able to use my sword on one of the children, but I do not know whether I shall be equal to serve both. Do you therefore assist me with the other."

It was the day of the bombarding of the castle. They thought the anticipated crisis had at last arrived. In a room Mrs. Yamakawa, the two younger daughters, Mrs. Saiga, her sister and Miss Futaba sat together, waiting for the issue of the day's battle. As Miss Futaba rose and went to the verandah, a deafening explosion was heard overhead. She hastened to open the door of the room and found it full of smoke and the fumes of gunpowder. "Are you wounded, any of you?" she asked and heard no answer. After standing a moment to see the smoke clear away, she noticed that Mrs. Saiga's sister, who had sat next Mrs. Saiga, was mortally wounded by the bombshell which had burst upon them and that a fragment had given Miss Sutematsu also a slight wound. As soon as the wounded lady came to herself, she inquired after the welfare of the rest and expired soon afterward. Mrs. Saiga was made deaf for the time.

Even the children became accustomed to the time and circumstances. The famous story that kites were

seen flying from the besieged castle was not an artifice to befool the enemy. It was a natural patience of the children. The boys bent needles to fish in the pond and the girls took sand to put in their "otedama" (bean bags to play with like jackstones). The hour-bell from the bell-tower continued to report the hours through the whole one months siege. The besieging army was exasperated, taking this as a mockery, when it was simply an equanimity which became habitual.

On the 13th of September, when the moon shone clear in the autumnal sky, an "utakwai" was ordered as usual. (A party is often held on this night for writing impromptu sonnets and comparing poetical effusions.) This was at a time when the next day's storming was rumoured on all sides.

They gradually began to feel at home in the besieged castle and it was a wonder that they thought so little of defeat. But after the middle of September, "hoshii" (rice boiled and dried), stored for use on extreme occasions, was brought out from under the watchtower and begun to be used. They then knew that the worst had come.

When the voice of "surrender!"—we hardly knew whence it came—sounded in our ears, it was the 22nd of the same month. Gloom and silence fell on the castle, for this was the very day of doom. Then came a command from our lord. It was to sew a flag with "*kōsan*," "surrender," written on it. They objected and said that they *could not* sew the flag of surrender. However, there was no help for it and they were obliged to obey the command.

The 23rd was the day for delivering up the castle to the enemy. Their beautiful castle, the object of their pride and ambition, their beautiful castle, fraught with so

many precious memories was to be passed over to the hated party, and they were obliged to file out from the castle gate, making a sorry crest-

fallen picture. Some of the ladies forgot themselves so far as to lay their hand to the dagger when jeered at by the heartless soldiers.

## Children's Department.

THE artist has given you a Snow-Daruma. Daruma was a follower of Buddha. He was so pious that for nine long years he sat, in a squatting position, engaged in religious meditation. He lost his legs from paralysis and sheer decay; for even one's legs will drop off if not used for so long a time. There are many people—we cannot think that little children would do so—that cannot sit still one hour in a religious service, not to speak of deep spiritual thought for nine years. No doubt, these restless souls have heard the story of Daruma and fear the loss of their good strong legs. But a little more serious state of mind would not have any bad effect on their lower limbs. Paralysis and decay will not set in close upon an hour or two of real and deep meditation upon the things of God and man.

Images of Daruma, big and little, are found by the hundreds and thousands and tens of thousands all over Japan. They are made without legs. One interesting feature of their construction is that they are so weighted in the bottom that they will always stand erect, no matter how much you tumble them about. When you threw them over, it is real sport to see them jump up, as if alive, and take an upright position, befitting the grave character of the meditative Daruma.

The children in the engraving have made a Daruma snow-man.

Perhaps you would have made a Negro, an Irishman, or an Indian. The little ones of Japan prefer the image of Daruma, and rare sport they have in rolling up the snow and shaping the serious form and face of the disciple of Buddha. So, you see, it is quite common to make snow-men, even here in Japan. Boys and girls, it may be said, love snow and ice, wherever these abound; and in some parts of Japan snow falls to a depth of from three to ten feet. Then, in addition to making snow-men, what fun and frolic there may be had in digging tunnels through the snowbanks! Cold hands and feet are forgotten in the excitement of the hour. Who wouldn't wish to join in this sport?

\* \* \* \*

A little missionary boy, four years old, on seeing the "Goddess of Liberty," in the State Library, at Harrisburg, Pa., crept up close to his mother and asked in a low tone of voice, "Mama, is that Jesus?" This was a compliment to the artist. Art is divine.

\* \* \* \*

*The Two Corporals Going to War.*

Both had retired from the army, and one of them, a staunch Christian, had been teaching a free village school for the poor. He lived quite alone and enjoyed teaching the ragged children as well as the innocent looking young men of the village.



SNOW-DARUMA.



But when the war began, he was very anxious to join his regiment and was rather impatient that his summons should be so slow in coming. Every morning he came to read our newspapers, and once I had an occasion to talk with him on the subject. "Why are you as anxious to go to the war? You know you are doing a good work where you are." The answer to my question came solemnly and with much feeling. I thought it was like the man himself. "Four years," he said, "I have been supported in the Imperial army, and for what purpose? Simply that I may give my life at a time like this. I only wish to fulfill my duty to my country." If he had business to go away from his cottage, he was always very careful to post up his whereabouts in big characters; and if he was absent far more than a day, his neighbours received strict injunctions to telegraph to him should the summons come during his absence.

After a while, another corporal came to live with him, and from the reports of the war we were afraid that both would be soon called to go. The summons did come and they were to start together within a few days. We had not known them so long, but we came to take a great deal of interest in them and we all wanted to invite them to a farewell dinner. We prepared, among other things, "akanagozen" (rice boiled with red beans) and "okashiratsuki" (an entire fish with head and tail and of a kind which changes its name as it grows in size). You must understand that it is customary for us to prepare these two kinds of food on all important occasions, as births, marriages, starting on a journey, etc. We gave them the first place in the guest room, and the dear young girl living with us waited on them by special request. We all felt that we could not do them

enough honor. For were they not in a sense carrying the destinies of the nation? Besides they were laying down their lives as a sacrifice for their country. That is certainly following the great example set by our Lord, and nobody can do more. We may never see their faces again. Very likely the next news we shall have of them will be when we read their names among the list slain on the battlefield. They were indeed full of hope and said that they thought of nothing but victory; but words were few at the table, as if everybody felt the solemnity of the occasion. So we bade them farewell, and saw them go away to their regiment, there to await the command to march on to North China. Thousands have bidden farewell to their loved ones and many thousands more are preparing to do the same thing within a short time. I do not know who shed the most bitter tears, those who go or those who remain. Perhaps it is just as bad for those that stay at home as for them that go to battle. Perhaps the thought that the loved one is going to be exposed to the cruel barbarities of the battlefield is just as hard as to go fighting one's self. Hundreds of families are already mourning the death of their beloved who will never return to them. What can be sadder or more cruel than war?

However there are many kinds of fighting in this world, and suffering and loss of life are not the greatest on the battlefield. God allows it that the better side may win, that righteousness may have the victory and that we may all wear a crown by and by. Let us be brave in the daily fighting that we have to do. Let us learn the important truth that when we are most willin to lose our life we are gaining it. The common soldier will set us an example in this respect.—Mrs. IWAMOTO.

*Some Younger Christians of Japan.*

Those of you lending a helping hand to many a work of love will be glad to listen to stories of little ones in Japan who are taught to do the same thing. Let me introduce you to some of the dear children that I know.

If you happen to have a larger map of Japan, you will notice that there is a little island called Sato in the north western side of the main land. It supports about eleven thousand inhabitants and contains several good-sized villages and is one of our larger islands. But it is noted especially for its important gold mine, which is the largest in the Empire.

Well, Christian work has been opened on this island; and I wish to tell you of a dear little Sunday-school in one of the chief villages. One Sabbath the teacher of one of the classes told the children that it would be a nice plan for them to form themselves into something like the C. E. Society and tell each other what good they had tried to do during the week. The next Sunday many of the children had something to tell their teachers and classmates.

One little girl said that she had tried to mind her parents better. Another testified that she had tried to be kinder to her brother and sister. One little boy full of life and mischief reported that he had stopped pulling away the sham-poor's cane. He had been fond of teasing the poor unfortunate blind man as he went up and down the street blowing his whistle and telling sick people who wanted his treatment that he was going by. When they are together they are encouraged to remind each other of unkind words hastily spoken and of thoughtless deeds which do not come from the rule of love.

The teacher was well pleased with the result of her suggestion and then she taught them to make one more step in doing good. It was to deny themselves for others, to give from the little that they had. They were mostly poor children themselves and were allowed very little money for candies and toys, perhaps, half a *sen* at a time. But they are learning to save even from their very small allowance, and have already sent quite a nice little sum for them (80 *sen*) to the destitute little ones. It was their teacher who wrote us about them. Do you not think she ought to be proud of her class?

A dear little dimpled boy I wish to introduce to you next. He is a five year old son of a friend of mine. I wish to tell you how he earned some money selling books. It was while his parents, both devoted Christians, were living in Hokkaidō, up North.

His mother told him one time that many little boys and girls could not have the warm clothing and the nice food that he had. Some of them were even without a Papa and Mama to take care of them, and that when he grew up he must do all in his power for the unhappy ones. The dear little fellow listened with big wide-awake eyes, and said he wanted to begin right away to help the poor children. He wanted to earn some money to send to the orphans. Would Mama tell him how?

His mother happened to know of some books and pamphlets that he might take and sell among his friends, and got a few for him to try. She hardly thought that he would be patient enough; but anyway, it was a good thing for him. He could not begin too young to think of others.

Well, Iwawo, for that is the boy's name, was delighted with the plan.

His mother, who told me this story, laughed, saying that she was obliged to become his first customer. This was during the winter, but the little boy went about bravely over several feet of snow, asking everybody to buy out of his little package. Sometimes his mother was almost sorry that she told him to try this plan. She was afraid that he might be a bother to busy folks. But Iwawo's laughing eyes and dimpled cheeks, were a charm to soften people's hearts, and he was a proud boy when he sold all and the percentage the man gave him amounted to 18 *sen*! This he sent to the orphanage and I know his mother's heart was full of joy. The books too were all good Christian reading; and, you see, he was doing good in more than one way.—Mrs. Iwamoto.

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### *The Bamboo Dragon-Fly.*

I am sure you were pleased with the sweet little picture the editor gave you in the last number. You thought it was a new way to play ball, to sing to it, didn't you? I think some of the girls' games are very much like what you have in your country. I fancy you will be surprised to learn how much our likes are like your likes, although a big ocean separates us. Only our little girls are taught to behave quieter and their plays are less rompy than yours. Not that I think your plays are too boisterous, you dear little miss. I do like to see the foreign children here play at hoops and jumping ropes. Such plays are wholesome to both body and mind, and I consider it a misfortune for the Japanese girls that they are not encouraged to take part in such healthful out-door exercises.

Our game of "hanetsuki," very much like your game of battle-door and shuttle-cock, is one of our few out-door games. Our indoor

game of "Otedama," something like your game of jackstones, is played with little square bean-bags. I think you would be delighted to see how the clever little hands work among the many colored little bags; how they are gathered, scattered, and placed in a row; how they are picked up by two's, three's, four's and so on, while the bag principal (Ōtama) dances up and down; how they are made to hop about and skip around so fast that it would be as much as you could do to follow their quick movements. The player will catch grasshoppers, show how the man changes from one cage to another, and give you an idea how monkeys pick and eat peaches off the tree.

Would it not be nice to exchange ideas of our different games? Perhaps you will like some of ours just as much as we do some of yours that we know.

What I wish to show you to-day is how to make a little play-thing called the bamboo dragon-fly (takeno tombo). Doubtless many of you living in the great cities have seen this toy in one of the Japanese shops, where you get three for five cents, I think. This is for you who live out in the country and have never seen the wonderful dragon-fly.

I must tell you one thing about it which will be new to both of you. It is that this was an invention of a clever little boy who early learned the lesson of self-help. A poor little boy he was, with a sick father; and the brave fellow made and went about selling this little toy all by himself in the streets. He knew how to amuse the little folks and when he earned some money he got his father food and medicine. He became a celebrated millionaire after a while, showing our poor boys what a person may do with no other capital than a thoughtful head and a ready hand.





WASHING-DAY.



Take a chip (what a pity you haven't got a piece of bamboo) about a third of an inch wide and about three inches long. Bore a small hole in the middle and put in a stick about twice as thick as a hair-pin and about four inches long. Cut off the end of the stick sticking out when quite tight in the chip. If you happen to have on hand a little paint, it will be nice to use some bright colors, such as you like best, on the crosspiece.

When it is first dry, go out-doors, then, taking the stick between your palms, give it a good long twist, just as you spin a top between your thumb and finger, at the same time throwing it high in the air. You will need to practise a few times before the dragon-fly will have a successful flight. But isn't it a wonder that it *does* fly?

Mrs. Iwamoto.

## SIMPLE SCENES OF JAPANESE LIFE.

### VIII.

#### WASHING-DAY.

IT is to be feared that the photographer has given us a bevy of laughing maidens, rather than a group of toiling washerwomen. Nevertheless he shows us pretty clearly how the larger part of the washing of clothes is done in Japan. The process is very simple. A tub of water, soap or no soap, a vigorous washing of the clothes with the hands, there being neither washboard nor washmachine; then the wringing with the hands, and the stretching of the wet clothes upon a board to serve the purposes of ironing. Sometimes the clothes are taken to the river and beaten upon a smooth stone in the stream. I once saw a whole company of soldiers, stripped to the skin, thus washing their white summer uniform in a swiftly flowing river. What fun and profit!

Nor do all Japanese washerwomen go to their tasks with their best clothes on. Here again our photographer has played us a trick in giving us a picture of well dressed young women. What a blessing it would be if we all could go to our daily "tubs" in the spirit of a gladsome holiday! Perhaps there is more poetry in the drudgery of life than our weary, holden eyes can see. Let the heavy song of toil grow light and sweet. Out of soap suds, bubbles; in bubbles, the colors of the rainbow. Washerwoman, behold your promise! Max Marron.

## THE OPPORTUNITY OF THE HOUR.

### AN OPEN LETTER TO THE MISSIONARY FRATERNITY.

By the Rev. JAMES H. PETTEE.

I HAVE just spent a few days in Hiroshima and am impressed with the unparalleled opportunity for special Christian work now offered in that city. Probably 40,000 soldiers, coolies, nurses, officials and visitors are quartered upon the city and its surrounding villages. The soldiers are from Sendai and farther north. They are hale, stalwart fellows physically, very quiet and well behaved, are said, in short, to be the most orderly, serious minded military men thus far seen in Hiroshima. They are going to China to die for their country, and they are in a thoughtful mood, ready to listen to religious teaching winsomely presented.

Many of the coolies also are volunteers prompted by the highest motives, and would be soldiers if they could be. While the discipline of the place is very strict, there is much leisure for attending meetings or calling for private conversation. Forty or fifty such inquirers often call on the evangelists in a single day.

Then there is the hospital service.



1800 sick or wounded soldiers, more than half of whom are convalescent enough to be glad of calls and Bibles, tracts and newspapers, under of course proper restrictions.

Hiroshima people themselves are ordinarily too busy caring for all these hosts quartered upon them to pay much attention to questions of the long future, but there is almost no end of work that might be done for the strangers in their midst. Moreover, it is an open secret that more than one high official is watching the course of events very keenly to see whether Buddhists or Christians utilize more promptly and wisely this unique opportunity for practically applying the noblest religious precepts. In other words, they are waiting to see which of the two religions better meets the practical test now imposed upon both alike.

Such briefly stated is the opportunity of the hour. It remains to tell what is being done to meet it, and what further remains to be attempted.

And first a word concerning the Buddhists. They have contributed a good number of books as reading matter for the soldiers. Particularly noticeable is their little tract *Tsurugi no Hikari*, (Light of the Sword,) especially written for soldiers. 1500 copies were sent down from the Hongwanji (temple) in Kyoto. This with occasional preaching services and a very limited amount of personal charity and conversation was all I could learn of their doings.

### *Second, The Christians.*

The four Protestant denominations laboring there are working together with the utmost harmony and good feeling. They first formed an *Irō Kwai* or Comforting the Weary Society. Considering the small number of workers, they have already done a surprising amount of extra service, and are now thoroughly

organized for still more effective and systematic labor.

I was entertained at the home of one of the evangelists, fourteen soldiers being quartered on the family at the same time. Yet this worker like the others is busy every day in these special lines of service. These may be classed under three heads; (1) Distribution of literature, (2) Calling upon the sick, and (3) Holding public preaching services or meeting inquirers at the chapels.

In regard to the first of these there is a sub-division into Bibles, tracts and newspapers. Rev. H. Loomis, who may be called the Field Sec. of the Bible Societies, was in Hiroshima at the time I was. He is thoroughly awake to the importance of the present opportunity and determined that one part at least of the work shall be thoroughly done.

The Bible Society Committee have already sent some 500 Testaments and treble that number of Portions to be used in the hospitals, garrisons and chapels, and will vote more as called for. Several tracts have been prepared, writers and publishers contributing their time and labor for this object. Especially serviceable is Mr. Togawa's "Life of Nelson", of which 1000 more copies are wanted at once, also 500 copies of "Nightingale's Life" for use among the nurses. The Fukuinsha at Ōsaka will print these books at the bare cost of materials. Brief lives of Washington, Lincoln, "Chinese" Gordon, Havelock and other heroes would be very serviceable. There is also urgent call for a taking tract on True Salvation. The leading denominational papers this week contain strong appeals from Hiroshima Japanese Christians for sympathy, prayers, visits, and money from outside friends.

Mr. R. Kuzuoka, an evangelist at Onomichi, who publishes a monthly paper known as the *Dendōshi*

(Evangelist) has received extra subscriptions enough to allow of his sending 400 copies each month for free distribution at Hiroshima.

The Fukuinsha in Ōsaka and other Christian companies and individuals have sent old tracts and books in some numbers. Rev. Messrs. Osada of Kōbe, Miyagawa of Ōsaka and Hosokawa of Nagoya have just visited the city, conferred with the brethren there and held a special preaching service.

Mrs. Neesima of Kyōto and some fifteen other Christian nurses are giving their best strength to hospital work.

The local Christians are now well organized, with a joint committee of three Americans and four Japanese to superintend and economize effort. But their workers are few, their strength overtaxed and their resources limited. The whole missionary body in Japan should stand behind those brethren and lend them all the sympathy and assistance that is feasible.

As I view it, this may best be done in the following ways: 1st. Let a few picked workers both foreign and Japanese be sent there for a little time. Only the *best* should go, those who have a working knowledge of the language, and understand how to converse with soldiers, the sick and other such classes; in brief, those who can carry with them full hands, full hearts and a ready tongue. It would be wiser in my judgment for only those to go who are specially invited by the Hiroshima joint committee. I am sure that committee would issue a number of invitations at once if they thought such would be heeded.

2nd. The large majority of us foreigners cannot go—and it is just as well that we cannot. The hotels are unpleasantly full, spare rooms in private houses are scarce, there are only four missionary residences in

the city, and overtaxed as their occupants are with the special demands of the time, the further burden of continuous entertainment should if possible be spared them. But considerable money is needed to publish useful tracts, run special meetings, furnish a few cheap comforts for the sick, etc., etc. This is something we can all have a hand in. If every missionary in Japan and others interested in these lines of service would contribute from one to ten *yen* apiece, a sum of money would be raised which in addition to special grants that the Bible and Tract Societies have already made or stand ready to make, would lift the financial burden off the shoulders of those hard pushed workers in Hiroshima.

This, brethren, together with daily prayer for God's grace to accompany the gift, as the feather wings the arrow, is in my humble judgment the choice privilege of each one who loves the Lord Christ and believes in his Kingdom of righteousness and peace.

We are crushed and burdened I know by the responsibilities and taxing demands of our regular work. But I solemnly believe that at the present time, when Japan is straining every nerve to carry on a burdensome war according to high ethical principles, when she is treating Chinese prisoners and Chinese peasants in a manner that commands the admiration of the world, when she is so exacting upon her own soldiers and civilians that they deny themselves many comforts to meet the strain of the hour, it is no time for us to be satisfied with mere ordinary service.

We ache now in every part of our tired frames. It seems as though what brains we have would force their way through our aching foreheads. Prices are high, pocketbooks flat, and the end of the year draweth nigh. But let us read once more that strangest of all New Testament

parable, "The Ploughing Servant" (Luke xvii, 7—10), remember it is often if not usually the *extra* service that is most effective, and resolve to do at least a little in the present emergency at Hiroshima.

As Rev. W. A. Wilson, Kamino-bori Cho, Hiroshima, is Corresponding Secretary of the joint committee, I will take the liberty, of suggesting that money and supplies be sent to him. And brethren, let's keep him busy for awhile counting the money and writing receipts.

Okayama, Nov. 28, 1894.

### NOTES FROM THE MISSIONS.

#### I.

A. B. C. F. M.

**INTRODUCTORY.**—These initials stand for American Board of Commissioners for Foreign Missions. It is often dubbed the Alphabet Mission because its name starts with A.B.C. and acts as though it were going straight through the alphabet. The Society was founded in 1810, when there was plenty of leisure for long, high sounding names. In the rush of these later days it is usually shortened to A.B.C. or American Board Mission.

Strictly speaking it is not a denominational organization, but its supporters and officers are now largely confined to one branch of the American church. Hence it is Congregational in principle and policy.

Its Mission in Japan was begun just twenty-five years ago, Rev. and Mrs. D. C. Greene, its first appointees, landing at Yokohama, November 30th, 1869. Since that time 41 married and 6 single men, 44 married and 47 single women, in all 138 persons, have been connected with the mission. Also one Japanese, the sainted Dr. Neesima, was for fifteen years a corresponding member

of the mission. The present foreign force consists of 27 men and 57 women, 84 in all, of whom 12 or exactly one-seventh are now absent from the field. Resident missionaries are assigned to twelve different cities, but for special reasons three of these places just now are unoccupied.

Of Japanese workers in connection with the *Kumiai* churches, there are 30 pastors (44 ordained men in all), 55 acting pastors, 60 evangelists and Bible women, and at least 100 school and language teachers.

The first church growing out of the Mission's work was organized in Kobe, April 19, 1874, with eleven members. There are now some 80 such churches, including 18 not fully organized, with a membership of at least 12,000. 43 of these churches are classed as self-supporting.

These *Kumiai* churches or their members, aided by the Mission or individual missionaries, sustain a vigorous Home Missionary Society, the Doshisha with 446 students, 2 other Boys' Schools, 6 Girls' Schools with 450 students, 1 Bible-Woman's School 2 Kindergartens, 1 Nurses' Training School, 2 Hospitals, 2 Dispensaries and several night schools and other charitable organizations. They are also warm friends and supporters of six Orphan Asylums, chief among which is that parent of all Protestant Orphanages, the Okayama Asylum under Mr. Ishii.

Not to weary your readers with further general statistics I will sum all up with the single remark that the mission feel devoutly grateful to the God of missions for the outgrowth of their twenty-five years of continuous service. They take courage and press on together with their co-laborers of other Boards to still larger conquests in the Master's name.

**VARIOUS ITEMS OF NEWS.**—In view of the fact noted above that



the Mission is just completing its first quarter century of service in Japan, a committee appointed at the last annual meeting and consisting of Revs. Messrs. D. C. Green D.D., J. L. Atkinson, O. Cary, J. T. Gulick, Ph. D. and G. M. Rowland, have prepared and issued in both English and Japanese, a "Letter to the Kumiai Churches," calling attention to the joint work already done and making a few suggestions for its future conduct.

Pres. Kozaki of Dōshisha returned home the last of September from his year of travel and study abroad. His trip appears to have been of great service to him in many ways. He finds the spiritual tone of his much loved school lower than is desirable and is exerting himself to raise it.

The plan of government by students is being tried at Dōshisha, there being a Congress composed of elected members from the various classes. It is with some variations, what is known in America as The Amherst College plan. It appears to be working satisfactorily. There are 45 students in the Theological, 44 in the Science and 31 in the Law and Economics Departments of the school.

A new *Zasshi* (magazine) called "Okayama Christian" has been launched on the public sea (see), the third monthly issue having just come to hand. It is devoted especially to the evangelization of Okayama *Ken* and may be called an independent organ of all Christian enterprises in that region. Its editor is S. Ishida, an ex-Presbyterian evangelist now doing independent work. It is printed at the Orphan Asylum, and is supported by voluntary contributions, one earnest Japanese Christian being its chief backer.

On November 27th, there will be held at the house of one of the missionaries in Okayama, the first

and probably the last annual meeting of the local *Dendō-gi-kwai* (Evangelization Society) formed a year ago to follow up flood relief work in that afflicted region. The year's record is a thoroughly creditable one. Aside from a large number of special preaching services, and personal interviews, regular work has been sustained in three places, at one of which, where three-fourths of the houses were swept away by the flood, a school has been sustained which is now turned over,—Christian teacher and all—to the support of the village. Local churches or the mission station will continue such parts of the society's work as have not become self-supporting.

The situation to-day may be summed up in a word by saying all Kumiai churches severely feel the strain of the present war, but their condition is much better than during the past summer. The trend is upward. Hence a hopeful one.

Rev. S. C. Bartlett Jr. who taught for nearly three years at Dōshisha and returned to America for a Seminary Course at Andover, Mass., came to Japan once more this fall, bringing with him as Mrs. Bartlett the elder daughter of Dr. and Mrs. M. L. Gordon, of Kyoto. Mr. and Mrs. Bartlett are to be located in Tottori, whither they will shortly go.

J.H.P.

Okayama, Nov. 17th 1894.

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## II.

AMERICAN BAPTIST MISSIONARY  
UNION.

THE fall and winter work of Baptists is seemingly beginning well. The long-hoped for new buildings for our Theological Seminary are finally a fact and with the new school year their occupancy began. An account of their dedication is not needed here, it being given in another column, but all are highly pleased

with the new home of the school and feel that from a material standpoint the school has never been so well equipped as now. The equipment for instruction also is keeping pace with the improved plant of the school. With the new year Rev. A. A. Bennett, by whose loving and consecrated service the school has been carried through the first decade of its history, laid the duties of the Presidency upon the shoulders of Rev. J. L. Dearing, though he still retains a position on the Faculty. These two, together with Rev. G. W. Taft, of Tokyo, and Rev. W. B. Parshley, who has left his work in Nemuro to take his position in the school, and Mr. Hattori, of Ferris Seminary, form the corps of teachers. The material with which they have to work is pronounced good. The number of the students is twelve. The course of instruction is in the vernacular, though there is an elective class of four who are doing work in English, having acquired their knowledge of our tongue outside of the school. The opening days of the school were saddened by the news of the death of one of the graduates of last spring, Matsunoya Kakuzō. Those who knew him speak most highly of him as a Christian, as a friend, as a student and as a worker in the Lord's Vineyard. Services in his memory were held, October 22nd, which were marked by the presence of God's Holy Spirit.

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Matsumiya San, though permitted to work but for so short a time, endeared himself to those among whom he worked and greatly influenced them in favor of Christianity—an influence which extended even to his death, for those who saw him breathe his last could not understand his joy. The one from whom we have received our information writes as follows, "His dying bed was surrounded by heathen neighbors,—for

there are no Christians in Shikama,—and to them his joy was wonderful and incomprehensible. Many of them have said to me since, with tears in their eyes, 'We want to know more of the religion which helped Matsumiya San in dying, and made him so happy. Will there not some one else come to teach us more about Jesus?'" "Thus powerfully does the death of a Christian witness for Christ among those who are "without God and without hope in the world." Matsumiya San "being dead yet speaketh."

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Good reports come from the Girls' Schools, five in number, and situated in Tokyo, Yokohama, Sendai, Chōfu, and Himeji. All have opened with a full number of students and a gratifying spirit of work prevails. One reports a gain of more than *yen* 150—in money received from the Japanese for tuition and board, and also a "deepening sense of gratitude on the part of the supported girls;" another, the working of the Spirit of God in the heart of one of the pupils which it is hoped is the beginning of great blessings; another, some interruptions because of Government difficulties but a good condition in the school, in which the time has been largely employed in sewing and knitting for the soldiers and in Bible-Study, at the expense of the regular secular work. All these schools are centres of Bible-women's work and Sunday-school work and exert an influence that cannot be measured.

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In Chōfu the orphanage has just celebrated its third anniversary. Its inmates number fifteen and all unite in seeking to make "both ends meet." Its founder, Miss Browne, writes, "The girls earn their money for church contributions, etc., by picking up all the rice-grains that fall about and selling them to their

mother Shindo San, for three *sen* a sho. The boys earn a few *rin* or *gorin* by gathering waste paper, driftwood or shells from the seashore, cast-off geta for firewood, broken glass, and so forth. The four older boys tread all the rice and wheat used in the house, besides sweeping the yard and carrying water; the girls, all learn housework and two older ones are learning to weave and two to sew. We think we have fifteen as happy, healthy and dear children as any one could wish; that they are content is evidenced by three of them coming in all seriousness, asking to have their ears bored that they need not go away forever (Dent XV.)"

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The reports from the nine centers occupied by workers show that evangelist work is going on under difficulties. The Gospel is being preached but fruits are not apparent in large quantity. Some are pushing out into new sections—sections where the "Good News" has not yet been carried and breaking up new ground. Some workers are rejoicing in gathered fruit while others are living in hope that they too will soon have this blessing. One writes, "We have many things to encourage us but realize the need of more prayer and the Holy Spirit to quicken these dead hearts" and another reports. "We are all working in our appointed places and at our regular times, but the war, or something besides the Gospel keeps the mass of the people away. Yet we have a few who are *willing* to listen to our message, not any who appear *anxious* to be saved. I suppose it is true that they have lived so long without any thought of sin or salvation that they are benumbed in and by sin. When will the Spirit come with His awakening power!" The spirit of these words coming from widely separated places

fitly portrays the condition of work in the section where the writer resides—a section far removed from both of those mentioned. We are all waiting upon God in prayer that His Holy Spirit may be poured out upon us in full measure, that dead hearts may be indeed awakened and quickened.

\* \* \* \*

We have been called upon to say farewell to two of our families who have gone to seek rest in the home land, the Halseys of the A.B.M.U., and the McCollum's of the Southern Baptist Convention. We shall miss them and pray for their speedy return. On the other hand we of the A. B. M. U. have had the privilege of welcoming back the Thomsons of Kōbe, Miss Clagett of Tokyo, and Miss Rolman and Miss Wilson of Yokohama, who will reside in Odawara. Miss Barlow comes out for the first time to be a co-laborer of Miss Church in Himeji. We are happy in reporting also that Rev. Wm. Wynd of Osaka has become weary of living alone and has received his bride from Scotland. Rev. E. N. Walne and wife of the Society Baptist Committee, left by the home going of the McCollum's the only representatives of that Society in Japan, and residing in Fukuoka, Kiūshū, we are glad to learn, are looking forward to colleagues—Rev. and Mrs. Maynard—who are now upon the water. The outgoing tide of missionaries returning home seems to have changed and the incoming tide is now bringing them back.

Sendai, S. W. H.

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### III.

JAPAN MISSION, REFORMED CHURCH  
IN U.S.A.

Miss Lena Zurfluh, who arrived in Japan early in September, is now in charge of the Sendai Girls' School as principal. The number of pupils in the school is fifty two.

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Rev. S. S. Snyder and his wife, two new missionaries sent out by the Christian Endeavor societies of the Reformed Church in the United States, arrived at Yokohama on the Empress of China on the second of October. They reached Sendai two days later. Mr. Snyder gives part of his time to teaching in the Tōhoku Gakuin, and the remainder he devotes to the acquisition of Japanese.

\* \* \* \*

Revs. Hoy, Oshikawa and Wada held two very interesting meetings at Iizaka on November 3rd. The relation of Christianity to the nation, the mission of Japan in the East, the blessedness of Christian experience, and the necessity of self-denial for the Gospel's sake were some of the matters spoken of to an audience of one hundred very earnest and deeply interested listeners. After one of the services an impressive prayer-meeting for self-denial and consecration was held.

\* \* \* \*

From Iizaka Rev. Oshikawa went to Yonezawa, a large town in Yamagata *Ken*, where he met a gathering of some two hundred officials and leading men, who by special invitation met to hear Mr. Oshikawa speak to them about Christianity, and to ask him questions. It was an extraordinary meeting that will undoubtedly do much good, at least in the way of removing popular prejudice against the truth. Mr. Matsudaira, formerly a feudal lord, is one of the earnest Christians at this place.

\* \* \* \*

When Rev. Oshikawa made his first visit to the vicinity of Sendai some fourteen years ago he carried with him portions of the Scriptures, which he sold, or presented along the way. At the village of Murata about thirty miles south of Sendai the people not only refused to buy or

receive bibles, but they drove Mr. Oshikawa out of the village. A few years ago Christian preaching was begun at the place by a student of the Tōhoku Gakuin. The results, however, have been meager. But a few weeks ago the head of the public school of the village proposed to Mr. Tamura, the evangelist, the formation of a Bible-class, he promising to bring to such a class all the teachers of his own school, and of the school of a neighboring village. He also requested that a foreign missionary help in the work of teaching. The proposition was gladly agreed to, and Rev. Dr. Moore visited the place. About seventy people were out, among them the school-teachers spoken of, merchants and others, one being an old Confucianist of high family. All listened attentively to an exposition of the first chapter of the Gospel of John. It is an indication that the village will make a different record in the future.

\* \* \* \*

Miss Hollowell with her helper visits Furukawa and Kakuda each once a month, where she meets women's classes for knitting and Bible-study. At the former place the meetings are held at the house of the teacher of a sewing-school, and the whole school attends the meetings.

\* \* \* \*

Mrs. Moore and Miss Ishii are continuing their work in the Sendai Hospital. Formerly they were allowed to enter only the poor wards; now they are admitted into all the third and second-class wards, and occasionally into some of the first-class ones. The patients are very fond of hearing Christian hymns. Some have become seekers, and there are several candidates for baptism.

\* \* \* \*

Missionaries and other residents of Sendai meet every Sunday after-

noon in the chapel of the Tōhoku Gakuin and hold an English service. Of this congregation Rev. H. K. Miller is pastor. Recently it was decided to commemorate Mr. Miller's birth-day, and also his removal into a new house, by giving him an old-fashioned surprise and donation party. The undertaking was a success in every particular. The pastor was completely surprised, and a happy evening passed all too quickly.

Sendai, D. B. S.

#### METHODIST EPISCOPAL CHURCH.

IN compliance, with the request of the Editor of the *Evangelist*, I have prepared a short report of our Mission work in Japan, which may be of some interest to the readers of this magazine. We have at present in active work, including the ladies of the W. F. M. S., 43 missionaries, with one recruit on the way, and upwards of ten on furlough in America. Our work extends from the Hokkaidō in the North to Nagasaki in the South, the centres of operation being, for the most part, Hakodate, Hirosaki, Sendai, Yonezawa, Nagoya, Nagasaki, Yokohama and Tokyo. At all these points we have two or more American missionaries at work. Our schools number eleven in all, including the Theological Institute at Aoyama. Upwards of eighteen of our missionaries are more or less directly engaged in evangelistic work, two of us have charge of the publishing literary work, including the Treasury, while the remainder are more directly engaged in the schools. Quite a number, however, seek to combine the two objects and methods in their daily toil.

The membership of our church, including persons "On Trial," has reached a total of more than 4,000, showing a very encouraging increase over the previous year. We have

118 Sabbath schools in constant operation, with 5400 children learning the simple truths of our blessed Christianity from earnest, devoted teachers. During the Conference year of 93-94, the Church raised for benevolent purposes alone, 1400 *yen* and at the same time contributed more than 1500 *yen* towards self-support. We regard this as a very good effort on the part of our native brethren, considering their financial ability. We have recently, however, adopted a new plan for the better development of self-support and already we see good results. We hope for greater independence during the next five years. Our pastoral ranks number 56 native workers, counting the young men yet on probation, while a large number of local preachers, with or without stipend; assist in the work. These preachers, for the most part, are earnest and faithful men, ministering assiduously to the churches under their shepherdship and carrying the gospel message to places beyond. Our evangelistic work is under the care of 9 Presiding Elders, three of whom are native brethren. These Elders are in labours abundant, journeying here and there, holding their Quaterly Conferences, assisting in special services, opening large gospel meetings on theatres and halls, carrying the Message of Salvation to surrounding towns and villages, scattering the Word of Life by the way side and in every other way, with assistance of their bands of native helpers, endeavoring to bring this people to a knowledge of the Crucified One.

The outlook for a good year is exceedingly encouraging. True, the war excitement has interfered somewhat and yet what seemed to be so disheartening at first has turned after all to our advantage and profit. The excitement has given us the opportunity of holding large lecture

meetings in which we are taking occasion to more fully explain the relation of our religion to the state, the Government and to the war itself. Great multitudes have in these services heard of Christ as they had never before and we believe the seed thus sown will fall into good ground and bring forth a harvest by and by. Brother Honda, the President of our educational institutions at Aoyama, has just returned from a long journey over the Southern part of the Empire in which he held many meetings of this kind and he reports very favorably concerning the results.

I shall take the liberty of making one or two extracts from letters recently to hand in regard to the work in some of the outer stations.

Rev. J. Soper, D. D., Presiding Elder of the Hokkaidō, writes thus:—

*Fall Itinerary in Hokkaidō.*

"I left 'Hakodate' the 10th of September (having made a short trip to Fukuyama, during the first week of the month), and have been 'on the go' ever since. I have visited all the stations and appointments of 'our' work in the Hokkaidō. The work on the whole is encouraging—there are signs of new life and activity at nearly all the points I have visited. This is specially true of Kabato, Otaru and Sapporo. I spent six days at Kabato—rather Tsui-kata Mura, 'Kabato' being the name of the 'Gun'—and preached or lectured seven times. This is a small place, so far as the town itself is concerned; but, being the seat of the principal Penitentiary of the Island, it has quite a large floating population of officials and employées, connected with this Prison. Our Church is the only one working at this place. Those of other Churches living here either work with us, or throw their influence with us. The Sunday School at this

place is a very interesting feature of the work. At numbers about 100 with an average attendance of 60 and 70. \* Mr. Namae, the preacher, Messrs. Hara and Mizusaki, the moral teachers in the Prison, and a Mrs. Fukushi, are the teachers of this school. While this place will never be a very large center of work—the officials and employées changing so often—it is an important field, and it should be carefully and earnestly cultivated. The influence for good of work done here, will be lasting and far-reaching. Two young men and two children were baptized.

The work in Sapporo is growing both in interest and numbers. The members work together very harmoniously, as *one* family. They come up nearer to my ideal of what a Church ought to be, than anything I have seen in Japan—at least, in these parts. May many such Churches soon be raised up in all parts of Japan! I baptized three adults and three children here.

The work at Otaru is also quite hopeful. This is our second largest Church in the Hokkaidō, though Sapporo is not far behind. I spent a very interesting day here yesterday (Sunday). It was our Quarterly Meeting occasion. The audiences were large and attentive both morning and even. The Lovefeast was especially interesting. The members spoke with much freedom and "to the point." It was one of the best meetings of the kind I have ever attended in Japan. There were two adult baptisms.

The future outlook of Christian work in this Island is very hopeful and full of promise. "Our" great need is a larger and stronger corps of workers. But the *greatest* need is the outpouring of the blessed Spirit. This given, future success is guaranteed, and "self-support" will be an easy matter.



I return to Hakodate in a few days, hoping to help on the good work there, during the winter months."

Rev. D. S. Spencer, our Presiding Elder of the Nagoya District, under date November 8th writes:—

"There is a healthy activity manifested in all the churches of this District. It is not claimed that all are doing as well as we could wish, but the pastors are faithful, the membership growing in piety and intelligence generally, and the spirit of independence and self-support in church life and work has taken advanced ground. There appears to be quite a revival spirit in our church at Nishio; and at some other points there are indications that faithful seed sowing is to be soon evident in a revival of the right kind. The new men on the District take hold of the work extremely well and I feel sure will be a great blessing in these parts.

Buddist opposition remains very firm and well organized. Our Church has not yet been compelled to abandon any point because of their continual persecution and opposition but we are pressed sorely in some places and need lots of courage and determination to hold on to what we have already secured. The Episcopalians, Presbyterians and the Methodist Protestants have each lost a preaching place and in each instance after a strong fight to hold it. Boycotting, social ostracism and threats of fire and vengeance are all used, the priests leading in the war and using paid agents to accomplish their purposes. The quickest and, to my mind, most decisive way of settling the fight is for churches to purchase and own their own grounds and buildings in which the people worship. The sooner we work on this basis and do away with renting as a rule, the better. Of course we "can utilize the homes of

Christians, but we need suitable places of Divine Worship, which we can call our very own."

There are other interesting letters before me from which I would like to quote but already this article has outgrown its proper length. Bro. Correll of Nagasaki writes very encouragingly of his District in Kyūshū. The churches are all more or less stirred up and the Pastors are having souls converted from time to time.

The earthquake repairs at Aoyama are progressing slowly but surely and the year promises to be a good one. Most of the Tokyo Churches are planning for some special services during the coming winter days. Brethern, pray for us.

Yours sincerely,  
J. W. Wadman.

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#### WORK FOR THE EDUCATION OF DESTITUTE CHILDREN.

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THE statistics of the Educational Department, tell us that there were 1,587,079 children who did not attend school in 1892. Even in Okayama *ken* alone there were 47,177.

We grieve exceedingly for such children born in this civilized age, who being in poverty are unable to partake of the blessing of the day, but must pass their lives in ignorance, as they can not study. When we read these statistics, we could not help sympathizing with such children and longing to help them. Therefore we began this work.

We will take the following course; find teachers, able and earnest; establish schools at several places in this country.

Our object is to give the children a primary education and teach them some industries; let them know God and have true liberty and happiness which is their rightful privilege.

We ask the sympathy and aid of all benevolent persons that we may be able to carry out these our desires.

ORIENTAL SALVATION ARMY.

At Okayama Orphan Asylum,

November, 1894.

Okayama, Japan.

## GENERAL DEPARTMENT.

### OBJECT.

1. Our object is to educate poor children who are not able to attend school at all, or those who have left school because of extreme poverty.

### MEANS.

2.—Whenever we get an able teacher we will send him out to a suitable place to live and open there a private school. He will teach the children every day or every other day according to the condition of the place.

3.—If any one wishes to open a similar school in any place, the Salvation Army will consult with him and aid him.

4.—When the work is somewhat advanced the Army will establish industries according to the condition of the place, in order to train the children in work and help supply their needs.

### SUPPORT.

5.—The work will be supported and enlarged by the voluntary gifts, monthly, annual or special, of the generous.

### REPORT.

6.—The Army will, at times, make reports, giving full accounts of the work and its financial condition.

APPEND.—The Army having engaged Mr. Hanada as a teacher, a graduate of Dōshisha, began the work in Okayama first.

Any desiring to aid this enterprise are requested to send their contributions to the treasurer of the Salvation Army at Orphan Asylum, Okayama.

## NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

*The usual summary of "Religious Thought" is omitted in this issue. It will be resumed again in the next number. The present omission was unavoidable.*

IT is very pleasing to note that several ladies of high rank have established a school for poor girls. This benevolent enterprise is proving very successful. The Empress, always so sympathetic with all classes and conditions of her subjects, has shown special interest in this institution. Through her advice and efforts the friends of this growing school are increasing. These ladies are going to establish similar schools in every district of Tokyo. Thus personal charity, gentle and active, adds another link to the golden chain that binds the people to the Empress in the easy bonds of true affection.

\* \* \* \*

We beg leave to acknowledge receipt of a beautiful little book on the Okayama Orphanage. It is full of information and interesting pictures; in fact, we may call it an album with letter press. If any one cares for a copy enough to send through Mr. Pettie a contribution of one dollar (either, gold or silver), or more, for the O. A. and to pay for the publishing of the books, he will send him a copy.

Although this little book (Mr. Ishii and His Orphanage) is not placed on sale in open market at a fixed price, the author trusts that a large number of copies may be sold for the benefit of the Asylum.

Until the expense of publishing is covered, one half, and thereafter the entire proceeds of all sales will be turned over to the Orphanage. Such

moneys, except what may be required for the necessities of life will be used for further enlarging the Industrial Plant, probably in the Printing Department.

Contributions, orders for books or further inquiries concerning the Institution may be sent to Horace Pettee, Manchester, New Hamp., U.S.A., or James H. Pettee, Okayama, Japan.

\* \* \* \*

"*Michi no Shiori*" (Guide to Holiness) is the title of a sprightly little monthly magazine established two months ago by Rev. H. W. Swartz, M.D., and Messrs. T. Funahashi and K. Yabuuchi, all of Sendai. Its sole object is the "promotion of Scriptural Holiness." This magazine is "undenominational, not aiming to be philosophical, nor particularly a literary effort,—but scriptural, orthodox, and seeking only the advancement of the Kingdom of God." We learn that many of the Japanese pastors and evangelists find this periodical very helpful both in their personal lives and in their general work.

\* \* \* \*

"*Dendō Hōchi*" (Evangelistic News) is the name of another monthly published in Sendai. The Rev. W. W. Curtis, together with some Japanese friends, has put into execution the plan to gather and publish letters, from all the Outstations connected with the Congregationalists in Tōhoku and Hokkaidō. In this way information and encouragement are mutually given and received. Much good must grow out of this interchange of news and views.

\* \* \* \*

In October, the Rev. S. W. Hamblen, Sendai, began the publication of "*Gleanings*," representing the American Baptist Missionary Union and the Southern Baptist Convention. Thus the Baptist

missionaries will let one another know what the Lord is doing at their hands in Japan.

\* \* \* \*

The "Japanese Foreign Mission Board" has, as a matter of course, for its object the evangelization of foreign countries; but its first aim is to do work in Korea. This organization, effected a few months ago, has already had its influence in educating the Japanese churches to a wider view of the Kingdom of Heaven and in helping them to take fast hold of the idea of the Brotherhood of man. There is something better and nobler than an insular "Japanese Christianity." We believe that this Board will do, therefore, a grand work, both at home and abroad; and we bespeak for this enterprising organization of the East for the East the sympathy, help, love and prayers of God's people in the West.

The officers of this new Foreign Mission Board are as follows:—Rev. M. Oshikawa, of the Church of Christ in Japan, President; Rev. Y. Honda, D.D., of the M. E. Church in Japan, Vice President; Mr. K. Matsumura, of the Kumiai (Congregational) Church, Secretary; Rev. T. Harada, of the Kumiai Church, and Prof. Y. Iwamoto of the Church of Christ in Japan, Treasurers.

\* \* \* \*

The Dōshi Kwai.—This association of Christians was organized on the 3rd of August. Since the peace between Japan and China was broken, the Japanese Christians saw that the present violent engagement has an object nobler and higher than mere victory or annexation of territory. They felt it their duty, to country as well as to God, to pray and work for the accomplishment of the object of the war to bring more enlightenment into human society and for the guidance of God through all these matters. This is the object



of the association, and at the same time they wish to make the best use of the time of this excitement to show the people in general the necessity of a more pious and generous spirit, which can be fostered only by the influence of Christianity. They have been working for this end by means of sending delegates to many provinces and holding public meetings to express their object and principle or distributing pamphlets or writing in the papers. All the business of the association is managed by a committee consisting of twelve leading Christians in Tokyo, with Rev. Y. Honda as the chairman. The Christians of the Empire have great sympathy with the association and have subscribed over five hundred *yen* for the fund, a part of which is to be spent to help the Red Cross Hospital work. K. Y.

\* \* \* \*

Miyagi *Chūkwaï* (Presbytery or Classis) held its regular annual meeting in the Niban-chō church, Sendai, October 2-5, 1894. After the opening sermon had been preached by Rev. M. Oshikawa, the roll was called, and Rev. S. Kurihara, pastor of the church in Hakodate, was chosen to succeed the retiring moderator (president), Rev. M. Saitō. Fourteen ministers and two elders attended the meetings.

According to the report of the Committee on the State of Religion, the condition of the churches in the large field covered by Miyagi *Chūkwaï*, is generally good. Although no new organized congregations were added to the roll, some of those already enrolled are becoming self-supporting. Some interests which for a long time had been languishing or entirely abandoned, have been revived, and a few new openings have been made.

On the second day the report of the *Dendōin* (Evangelistic Committee composed of representatives

chosen from *Chūkwaï* and the Japan Mission of the Reformed Church in the United States) was read. Attention was called to the fact that the reorganization of evangelistic work effected at the last meeting of *Daikwaï* (Synod) would oblige the Classis to work harder than ever before.

Two candidates for ordination, viz., Mr. K. Hashimoto, graduated from the Japanese Theological Course of the Tōhoku Gakuin, and Mr. G. Tanaka, evangelist at Yonezawa; and two candidates for licensure, viz., Mr. T. Sato, also graduated from the Tōhoku Gakuin, and Mr. T. Misawa, an honorably discharged military policeman who has since taken much interest in evangelistic work, came up for examination. These candidates passed the ordeal successfully, and the former two were ordained in the Niban-chō church the following Sunday morning. The examination, it is said, was pretty thorough. Miyagi *Chūkwaï* is jealous of its reputation, and wishes it to be distinctly understood that only those who mean business need apply to it for holy orders.

Revs. M. Oshikawa and S. Kurihara, together with elders Hashimoto and Murakami, were elected delegates to the Synod at its next meeting. Rev. D. B. Schneder was also chosen to represent *Chūkwaï* at Synod, not, however, as a full delegate, but in the capacity of an advisory member.

Each congregation was urged to send its evangelist or pastor to the annual meetings of Classis.

The Evangelistic Committee was instructed to inquire into the advisability of continuing the interest at Furukawa.

Classis finally adjourned to meet again in Sendai ten days previous to the next meeting of Synod.

K. K. & H. K. M.

# The Japan Evangelist.

VOL. II.

FEBRUARY, 1895.

No. 3.

## INTRODUCTION OF CHRISTIANITY INTO JAPAN.

By S. WATANABE.

Translated by KEINOSUKE YABUUCHI.

### CHAPTER I.

#### INTRODUCTION AND SPREAD OF CHRISTIANITY.

OUR historical records bearing on the introduction of Christianity into Japan do not agree. Some say that a man bailing from the province of Awa was driven by storm to Luzon in the Philippine Islands in 1520, and returned a believer in the Christian faith.

In the history of Kyūshū, the advent of foreigners is recorded to have occurred in 1530. "In the summer of 1530, nine foreign ships came into the harbor of Funai, in the province of Bungo. They came for purposes of trade and brought an immense quantity of wares, consisting of silk, medicine and other articles of value. The news of their arrival quickly spread over the country, and merchants came from every quarter, to buy goods from the ships. But no

one could understand the language of the foreigners; even their letters were very different from ours. Perhaps they knew that we should not understand them; so they brought a Chinese scholar with them. Then we got a priest to write letters to them in Chinese. Thus we understood each other through the medium of writing. The Chinese scholar wrote us, saying: 'I am a Chinese, and am employed as interpreter. The captains and all others on board the ships are foreigners. I do not know much about them, but I see that they do not know anything of politeness or etiquette. They eat their meals from large dishes, taking up their food with their fingers.' These foreigners gave many presents to the governor of the province. Among them were two weapons called 'guns.' They were two or three feet long. This is the first time that firearms were introduced into this province. After the trading has come to a conclusion, the ships sailed away."

This record gives an account only of the advent of foreigners and the introduction of firearms, but says nothing about missionaries. In the first volume of *Yaso-tenchū-ki* ["History of the Divine Punishment of Christians"] the following records are found. "On July the twenty-seventh

1542, a foreign ship came to the Bay of Jingūji in Bungo to trade. There were about eighty men on the ship, and it brought silk, brocade, fur, jewels and many other things." But there is no mention made of any arrival of Christians at that time. "On the 7th of August, 1544, another ship came to the harbor of Beppu in Bungo. In July, three years later, a Mongol ship entered Sayeki Bay in Bungo. In 1549 an English ship came to Yatsuya Bay. There were thirty-one persons on this ship and six of them remained in Japan. It is likely that some Christians came with the merchants, during these four years. In September, 1552, a ship came from Java to the harbor of Funai in Bungo. Some Christian priests came in this ship. It is said that they remained in our country, to preach their religion, coming in contact with the people under the pretense of trading. All the priests were of strange appearance, especially their leader Xavier. He was about seven feet, five inches tall. His complexion was dark. He had a long nose, a small head and a short neck. His hair and beard were gray and curled, his teeth as large as those of a horse. He did not cut the nails of his fingers and toes, so that they became very long. His forehead was shaved a little. Of course nobody could understand his language. He spoke like a screeching owl. Yoshishige Otomo, the governor of the district, invited Xavier to his house and received instruction in the religion called Christianity. He finally became a believer and gave land and a house to Xavier as a residence, at Funai. The Christians, encouraged by this, went about many places preaching their religion." This was the first introduction and teaching of Christianity in Japan.

In 1557, a priest came to Karatsu in Hizen and preached Christianity. He was a very earnest and famous preacher, and worked hard day and night. The people from Karatsu and

Nagasaki flocked to hear him, and many were converted to the new religion. Valuable things which the priest brought from his home were given freely to the converts. Articles made of gold or silver were given according to the character and the rank of the believers. So the people, high and low, came to hear him and believed in the new religion. To the wealthy, or those of higher rank, rosaries or eye-glasses were given; to the young and luxurious, fine rosaries or crosses of many colors; to some, wines; and to others, different kinds of cakes. Thus the priest entertained the people and became acquainted with them. So the people did not think much about the teaching of Christianity, although they joined themselves to the new religion.

About that time, other priests came to Hirato, a port in the province of Hizen. After staying there for a short time, they went to Kokura, thence to Yamaguchi, Hiroshima, Okayama, Himeji, Osaka, Sakai, and finally entered Kyōto. Then they organized two churches, the one at Gojō Hori-kawa, and the other at Ichijō Aburano-kōji in Kyōto. They preached their religion very earnestly, many people were converted, and the churches were always crowded.

The work was especially prosperous in Kyōto in 1560. Many *daimyos*\* and *samurai*\* of higher rank believed in it. The people of the lower classes did not understand the truths of the new religion, but they believed in it because it was the fashion of those days to do so. Young *samurai* and rich men were considered to be behind the times, if they did not possess a beautiful rosary.

(To be continued.)

\* Under the old *regime*, viz., when supreme temporal authority was exercised by a *shogun*, Japan was divided up into a number of larger or smaller feudal fiefs, whose lords were called *daimyos*, their retainers being known as *samurai*.—Eds.



IS JAPANESE BUDDHISM A  
RELIGION?

By H. S. JEFFERYS, M.A.

BISHOP McKim called a few days ago, mentioned reading an article in the *The Living Church* of Feb. 3rd, entitled "Have the Japanese a Religion?" advised me to study the Buddhism of books, and offered to lend me a pamphlet that he had recently received with the compliments of the author. In obedience to my bishop, I have read and re-read the pamphlet with great interest, from the fact that it is stated in the preface that "never before have the doctrines of Japanese Buddhism been published in such detail."

I read it the first time to see whether the Buddhism of books was any more theistic than the Buddhism reflected from the minds of my Japanese friends; I read it the second time to discover whether God is mentioned in it; and failing to find the word, I have read and re-read it slowly and carefully to discover if possible any idea of God. I must give it up. At first it looks like Pantheism, but on reading deeper you can see that the *Theos* is left out. The title of the pamphlet is, "The Doctrines of Nichiren," with a sketch of his life, compiled by the Rt. Virtuous Abbot Kobayashi, president of Nichiren College, Takanaawa, Tokyo. Kelly & Walsh, Limited, Yokohama, Shanghai, and Hongkong. 1893. Price 50 *sen*.

The good people of the world-wide famous metropolis of Chicago have no doubt been sufficiently enlightened concerning book Buddhism by the learned and holy priests who attended the Parliament of Religions; but for the benefit of the folks who could not get to the Fair, perhaps it would be interesting to know something of what is most certainly taught and believed by Buddhists of the Nichiren sect.

Below please find extracts from the Doctrines of Nichiren. I have tried to condense the words of the pamphlet, so far as possible without destroying the argument or distorting the doctrine, and state that so far as the tiny mirror of my consciousness can reflect the sunlight of the great saint and sage, Nichiren, his doctrine is the Glorification of Idealism.

1. The *Cosmos* consists of the subjective phenomena of consciousness.

2. The *Ego* is the *Cosmos*, and the *Cosmos* is the *Ego*.

3. The non-*Ego* is non-existent.

4. Buddha himself is nothing more than a state of mind, or phenomenon of the consciousness.

5. The *Ego*, the *Cosmos*, and Buddha are absolutely identical and co-extensive.

6. To know this is to attain to Buddha-hood.

7. Any man, woman, devil, beast, insect, or animalcula may become Buddha by becoming conscious that the *Cosmos* consists of the phenomena of consciousness.

8. Individuals mentally unable to grasp these deep doctrines, have a short and easy road to Buddha-hood provided for them by S. Nichiren.

9. They should (a) gaze at the sacred scroll until they see themselves reflected therein; (b), repeat incessantly the characters written thereon, "Holy Book of the Lotus of the Good Law;" i.e., *Namu Myō Hō Renge Kyō*.

10. By gazing long enough and repeating the title of the Holy Book, even ignorant persons become oblivious of their personal identity.

11. They thus absorb and are absorbed in, the *Cosmos*, which is Buddha and the phenomena of the consciousness of the infinite non-existent.

These doctrines are very deep and bottomlessly wonderful; in all my

philosophical studies I know of nothing that can compare with them in their infinite inscrutability.—*The Living Church.*

## JAPANESE RELIGIOUS WORKERS.

### VIII.

Rev. YÔITSU HONDA, D.D.

By KEINOSUKE YABUUCHI.

A CITY of about thirty thousand inhabitants lies at the eastern base of Mt. Iwaki, or Tsugaru Fuji, which sweeps up from the plain to the height of about four thousand feet, and stands commanding a grand view of surrounding hills and fertile valleys. It is the city of Hirosaki, the largest in the northern part of the main island of Japan. This city has the honour of being the birth-place of the subject of this sketch.

Mr. Honda was born on the 15th of December, 1848. His grandfather and father held important and honorable positions among the retainers of the lord of Tsugaru. His home was peaceful and prosperous when he was born, and as he was the first son after three daughters, he became the sole object of love in his family.

It is not an accident that Mr. Honda has a very fine character. His father was very generous and liberal, yet faithful even to the smallest matters. In the education of his son he was very careful. One thing upon which he insisted strictly was the cultivation of a habit of orderliness and regularity in all he did. Unfortunately his mother died when he was but eleven years old, leaving his education largely in the hands of his grandmother. This lady was gentle, yet serious and strict. Thus two virtues were blended in his character, generosity and seriousness. But the center of all the influence of the home was his grandfather, a man who was calm, prudent, self-possessed and very

learned in literature and in the military arts. He did not like to see the children of the family become luxurious or haughty. He directed them to be dressed in coarse garments, and did not allow them to be coddled. But he did not hesitate to spend any amount of money on their education. Mr. Honda says that he was very much afraid of his grandfather, yet is very grateful to him now.

When six years old, the boy learned from his father to read *Kôkyo*, the Confucian sacred book on filial piety. This was his first lesson in reading. At thirteen he entered the school established by the feudal lord. From his fifteenth year he studied fencing and other military arts. His master in the Chinese classics was a man of noble character and a skilful teacher. Being thus brought up in an excellent home, and educated under good teachers, he early showed himself to be an excellent and a promising youth.

In 1865, while his father was in Kyôto with the feudal lord, his grandfather died, and young Honda was called upon to take most of the responsibility of the family upon himself. This prevented him from pursuing his regular studies, and he gradually became reckless and unscrupulous. But during the next year he began to study the Yamaka style of military tactics, and the teachings of the Chinese philosopher, Wang Yang Ming. He became very fond of these studies, especially of the former. The year 1868 was the year of the great revolution. The feudal system which had prevailed over the whole Empire for hundreds of years was crushed. The Emperor, who had been relegated to obscurity by the superior power of the Shôgun, was reinstated in his proper authority. But there were many who were not satisfied with the new government. The general opinion of the country was divided, one side favoring the new government and the other opposing it. This difference



REV. YŌITSU HONDA, D.D.





of opinion prevailed more or less in every daimiate. The Daimyōs of the north-eastern provinces were at first opposed to the new government. Mr. Honda was attached to the old form of government, as many leading men of that time were. He belonged to the Tokugawa party in his daimiate and worked for the formation of an alliance of the north-eastern daimyōs against the new government. To further his purpose he made under great difficulties, and at the risk of his life, two journeys to Shōnai, a neighboring daimiate, and there he drilled some soldiers.

In 1869 he returned from Shōnai to Hirosaki, and was put in charge of the training of young men. After consultation with various other men of experience he started a school in which Japanese, Chinese and English tactics were taught. During the next year he was made an attendant of the lord, and from the dormitory of his school he went to the daimyō's castle to assume his new responsibilities. While there he borrowed from his friend an Old Testament in Chinese. Of course he read it in secret, as the religion it taught was proscribed. The first sentence, "In the beginning God created the heaven and the earth," attracted his attention. He found it very different from what he was used to seeing in Shintō books, whose cosmogony began with the birth or creation of gods. The Biblical statement impressed him with a sense of power and dignity, and being led on by curiosity and reverence he read the book through.

In the fall of 1870 he was sent by his master to Yokohama to study English. There he studied at the school of Rev. James H. Ballagh, a missionary of the Dutch Reformed Church, and was taught to read by the wife of Dr. S. R. Brown. Messrs. Oshikawa, Uyemura and others had come there previously. While there, however, his mind became filled with

the ambition to go abroad, and the impression he had received in reading the Bible at Hirosaki was entirely lost. In compliance with the rule of the school he attended the Bible-class every day, but his desire to gain a knowledge of English preoccupied his mind, and he did not pay any attention to the meaning of the scriptural teaching. But he was greatly moved by the earnest prayer of Rev. Ballagh for his students and for Japan: But about this time he also read, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh," and thought that a religion which taught such a thing must surely be a vile one.

In 1871 the feudal lords were ordered to give over their territories and people to the new government. This was the final stroke for the feudal system. As a necessary result the students supported by their lords were obliged to give up their study, and Mr. Honda did not escape the same misfortune. All his brilliant hopes vanished before him like mist. With a great ambition consuming his heart he was left in darkness. He did not know what to do. In great disappointment and trouble he returned home the next fall. Change had assailed his home in its remote country retreat too. It had been moved about five miles out of the town, and stood in a place whose dreariness presented a sad contrast to the former glory and prosperity. He could not complain, however, for it was the fate which every other family had had to meet. But he could not help feeling as if he was an exile. The general conditions of society as well as the private affairs of individuals were in a state of great confusion. His sympathetic heart was greatly moved by the sight of these things. His haughtiness and recklessness withered away. He began to realize the unreliability of human nature and to see its sinful character.

He saw that the pleasures which he had sought so earnestly were not true pleasures, but on the contrary that they were sin. He recalled the words of the Bible so carelessly heard before, and the earnest prayers of his teacher, and he began to feel that there did indeed exist some supreme almighty Being above him. But he did not know how to nourish his faith, and the desire rose in his heart to go to Yokohama again to study Christianity more thoroughly. From the time that this desire came upon him he could not stay at home in peace. Early the next spring, while the snow was still lying deep on the ground, he left his home once more for Yokohama in search of truth and peace. Upon his arrival there he found many of his friends already become Christians. This helped him to make up his mind. He confessed his faith and was baptized in May, two month after his friends had received the same rite. Looking back upon that momentous period Mr. Honda says; "Our faith at that time was very young in intellect. But we were determined to be true to the faith, though dangers threatened us and difficulties were pressing upon us. Our simple earnest young hearts melted into tears in fear of God and gratitude to him." Having been trained in the Wang Yang Ming philosophy, which was founded upon the doctrine of the "Great Conscience," and opposed to the formality of the Chū system, the doctrine of the resurrection in Christianity won his especial admiration and reverence.

He stayed at Yokohama till the close of 1874 studying the Bible and English. At that time the Bible was not translated into Japanese yet, and he was not able to use English commentaries. So he studied by asking his teacher, and by meditation. He preached for the first time in the winter of 1873. In the summer of 1874 the Yokohama Church sent out thirteen young men on their first

missionary journey. Mr. Honda went to Awa and Kazusa with two other young men. This was his first important missionary experience.

In the winter of 1874 he returned to his native town with Rev. John Ing, a missionary of the Methodist Episcopal Church, who was on his way home from China, but became engaged as a teacher in a school in Hirosaki. Mr. Honda had become an elder in the Yokohama Church, so when he returned home he engaged in evangelistic work while at the same time teaching some classes in the school. The people hated Christianity like a viper at that time. All his relatives and friends opposed him. But his perseverance and earnest work amid great difficulties and bitter persecutions were rewarded with success. At the end of 1876 he started a church of about thirty members. It would be very difficult to tell to which denomination the church belonged in the beginning. The creed which it adopted was that of the Evangelical Alliance; but afterwards it joined the Methodist Episcopal Church.

He opened preaching places in many parts of the city, and worked hard for the salvation of souls. He continued his work as head of the Hirosaki Church till 1878. Yet he had not determined to take the office of the ministry, his desire being to work as a layman.

The year 1878 was a period of great political excitement. Western ideas about constitutional and liberal forms of government came in. So-called leaders stirred up the people to ask the government to establish a diet and have the voice of the people recognized. Such a state of things could not overlook Mr. Honda. He was elected as a member of the Local Assembly, and held the seat of Chairman for several years. Thus he worked for the general welfare of the people. But he became convinced gradually that his work should be confined to



one line, and he prayed God to show him what was His will.

In the summer of 1886 he resigned his membership in the Local Assembly, and became the pastor of the Methodist Episcopal Church in Sendai. He remained there a year and then went to Aoyama, Tokyo, as pastor of the church there.

In the fall of 1888 he went to the United States, and spent two years in visiting various places. When he returned in June, 1890, he was made president of the Anglo-Japanese College of the Methodist Episcopal Church at Aoyama. That position he holds to-day, and is exerting an excellent influence upon the many young men that gather into the school from the different parts of the Empire. Besides his work in connection with the school he gives great assistance to Christian interests in general, making missionary tours to different parts of the Empire, and taking a prominent place whenever any work presents itself for the Christians to perform. Last summer Mt. Union University of Ohio conferred upon him the title of Doctor of Divinity. He is the first Japanese who has had the honour of receiving that title.

Mr. Honda is well known in the political world as well as in the religious community. Therefore his friends hoped that he would become a member of the Diet when it was first opened in 1890. But contrary to the expectations and earnest desires of his friends he declined to become their representative, and stood firm to his heaven-appointed mission, and is well satisfied in a position which appears low and ignoble to the vulgar eyes of the world. When he was asked about the matter, he answered, "When I left Japan for America, my friends earnestly desired me to promise to become a candidate for the Diet. I knew my experience in the political world in the past was sufficient to enable me to discharge the duties of

that position. Also there was the prospect that such a position might give a desirable impetus to my success in life. But when in the spring of 1889, the Constitution was promulgated it appeared in the rules of election of representatives that religious teachers were excluded from the right of suffrage. My friends kindly advised me to give up the ministry and work for the country. It was a great temptation. I thought over it and prayed over it for several months. I asked the advice of friends both Japanese and American. Most of them advised me to enter politics; sometimes I thought I would take the advice and give up the ministry; sometimes the desire for worldly renown predominated over the humble desire to please the Lord. But after a long and hard struggle I decided to serve the Lord as one of his humble servants. After this was settled my burden was taken away, and I have abiding peace in my heart. Daily I experience the grace of God and am satisfied in the hope of the great reward which the Lord will give to his faithful servants. I can never give up the happiness that comes from fulfilling this sacred mission."

At the time of the general election in the summer of 1894 a constituency in Aomori prefecture solicited his candidacy, and assured him of an election, but he did not listen to them. He said, "My life has been saved from danger many times and has been preserved until to-day by the hand of a merciful God. My life is not mine but His. I believe that it is in His providence that I am one of the ministers of God, and I cannot follow any other profession until I am assured by the Spirit that it is according to His greater providence that I should take such a step."

It cannot be easily imagined how great a temptation these things must have been to such a man,—to have the fame and glory of the world shining

so brightly before his eyes and coming within his grasp; to have his many friends importunately offering to lend him their help; and to be conscious of the ability to attain the object by his own strength. But God be praised! Here is a man who believes that it is the Divine will that he should work for the salvation of souls through the foolishness of preaching, and who gently and gladly obeys his conviction. Of the members of the Japan Conference of the Methodist Church twelve are from his native city and its vicinity, besides eight probationers, and there is not one of them who has not been led to Christ directly or indirectly by him. About a year ago some one wrote an article in a Christian paper comparing him to an evergreen, and said, "He is gentle and open-hearted, yet always maintains his dignity.....The present religious world is greatly indebted to him. He is truly the leader of the thoughtful and prudent party in the Japanese Church." He is the preacher of preachers. It is the earnest and sincere prayer of his friends and of the followers of Christ that God may bless his work for the establishment of His kingdom, "for many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

### DARKEST TOKYO.

By IWAGORO MATSUBARA.

Translated by KEINOSUKE KIMURA.

(Continued.)

CHAP. XV.—*Dealers in Second-hand Goods.* A community of five thousand people can subsist without any supplies from other places. In Tokyo three hundred thousand souls belonging to the lower classes live by helping each other. Any kind of work, if done faithfully and honestly, will bring in enough bread and butter to those who are

willing to work. The only requirements are health and good management. Merchants doing business on a small scale in this large city generally have a capital of less than ten *yen*,\* and aim at making a profit of twenty-five *sen*\* a day. Often they fail, but sometimes fortune favors them, and their capital swells to a hundred *yen*, their daily profits amounting to fifty *sen*. In the latter case, they then keep a shop on a main street, and employ a clerk, But this occurs very seldom. The struggle for existence is very intense. Often these merchants are hard pressed, their goods are taken away, and they are utterly ruined.

Dealers in second-hand goods are generally merchants who have failed in business. They are very shrewd in their transactions. Even without any money of their own in hand, they manage to make some by acting as other people's agents. The daily go about to the auction-rooms to buy goods, and to the pawnbrokers or to other dealers in order to determine prices. They are thus often able to make bargains, even when they have no money—by buying on credit. Of these goods the most profitable in the market are rags. For two or three *yen* a great quantity of them can be bought. When they are sorted by pickers, who usually are poor women, valuables are frequently found among them. But sorting the rags requires too much time; so they are sold in bulk through middlemen or brokers, who receive a commission of ten or twenty *per cent*. These brokers maintain certain relations with the auction-rooms, and operate among dealers in second-hand goods. At the request of several dealers, they attend auction, and buy goods for the dealers thus employing them; or

\* A *yen* at present is worth about 50 cents (U. S. gold). There are 100 *sen* in a *yen*, and 10 *rin* in a *sen*.—Eds.

else they take goods from the shops of the dealers to auction to be sold. Such being their business, they need to be very shrewd and active.

These dealers make a great deal of money through removals, for at such times they are called in to make bids upon household goods in bulk. When they are called in to make a bid on a single bureau or a shrine, their offers do not differ much. But at times of removal they differ greatly, some bidding two, others five, and still others ten *yen*. It is very strange that they should differ so much among themselves. But not unfrequently they find among goods purchased for five *yen*, a single article that is worth seven, while the remainder may be worth two *yen*. Thus they make large profits. But in order to do so, they must have cash enough to buy these goods. In case they strike a bargain without having the ready money, they must arrange with some one who has the necessary capital. Then the goods purchased are not really theirs, and they cannot receive all of the profits, but only a small proportion as commission. They often make desperate efforts to secure the whole of the profits, placing their own personal property on deposit with the pawnbrokers, borrowing money at high rates of interest, or even pawning the clothes of their wives and children. After raising enough money in these ways, they may make as large a profit as they anticipated, but must yet pay four or five *per cent* of the same to the pawnbrokers and others, so that their pains and trouble are not rewarded as liberally as they desire. Merchants without capital are like birds without wings.

Next below the dealers in second-hand goods are those who go about from place to place buying up waste paper, rags, old pottery or hardware. Their business does not require

much capital, but their profits are very small. Even though they secure rags, or iron or copper utensils of some value, they cannot keep them for sale at a good price, but must take them all to the wholesale dealers. These wholesalers furnish them with capital, advancing them from twenty to fifty *sen* each. Some of these capitalists employ from fourteen to twenty people thus engaged in gathering old wares for their shops. Industrious persons are able to invest and re-invest a capital of fifty *sen* four or five times over, and in the end thus secure in a single day goods to the value of two *yen*, but idlers cannot make use of even twenty *sen* a day. December, when people clean house, and April, when the weather becomes warmer, are busy seasons for these gatherers of cast-off articles. Sometimes they find old coins among the goods they buy, or antique pictures in waste-paper baskets, and thus make unexpectedly large profits. But in more recent times, now that newspapers are published, people have become very careful, and do not sell things unless they are sure that they are absolute waste—not useful for any purpose whatever. Hence stories that are now told among them of lucky finds are of an apocryphal character.

CHAP. XVI. — *Living Without Working*. "The man who sits with folded hands and does nothing but eat, will consume provisions though they be piled up as high as a mountain." This is an old saying, but it is as true now as ever. When a family belonging to the middle class loses caste, or when one belonging to the lower class makes a change in its business relations, it must support itself by selling its possessions or, at any rate, as best it can without working. This is a very important factor in the history of people's ruin. Most of the families



in the city of Tokyo have gone through this experience. If written up, the story of their lives would furnish interesting material for the annals of the poor. Some live without working for ten or twenty years, but generally this state of idleness continues only two or three years, and sometimes it can last only three or five months. When a merchant doing business on a large scale becomes bankrupt, or when the head of a family dies, or through some misfortune a family loses its employment, or when business is dull, these people must necessarily pass through the experience mentioned above. They first sell off their houses and furniture, and then their remaining possessions. Obligated to rent a house, with living and other expenses reduced, a family which formerly required, say thirty, may now support itself on the small sum of ten *yen* per month. They buy every thing in small quantities, and live simply and economically.

At first such a life seems very easy, but in the end living without working brings destruction. The rented house cannot be a permanent abode. All the money deposited in bank is spent during the first year, clothing and furniture are sold in the second, and in the third these people are without any resources for borrowing money. Then they are obliged to leave their temporary home. The first year, they may have several hundred *yen*, so that they live without anxiety like high government officials; the second, they live with a little furniture and a few clothes, and are still in good spirits; but during the third they support themselves on borrowed money, and are greatly occupied with going about incurring debts. They are as busy as petty officials encumbered with all kinds of business.

Those who were once rich may support themselves for years after they have lost their business, by

means of the confidence they formerly enjoyed, or by collecting the money loaned by them to others. Merchants who used to do business on a small scale may support themselves for a year by going over their accounts and collecting what is still due them. They now perhaps appeal to the courts for the payment of notes for which they cared nothing before, or else in settling may compound amounts still standing to their credit. Some may sell what they have placed on deposit with the pawn-brokers, and thus raise money which will support them for some months. This living without working may end at last with selling the tombstones, for rich families spend a great deal of money on these stones, and by selling them may be able to support themselves for a considerable time.

These painful facts are strictly true to life. A thousand *yen* in the first year are spent more carelessly than a hundred in the second, and ten *yen* in the third year are worth more than a hundred in the second. This may be illustrated by the following incident. Once upon a time there was a rich man living in the country, who had a desire to live in the city. He finally removed to the city with about three hundred *yen* and seven trunks of clothes and other possessions worth several hundred *yen*. But he lost everything within three years. Then after another year he returned to his native province. Through the assistance of relatives, he removed to the city a second time, taking with him personal property worth about one hundred *yen*. Warned by his former failure, he conducted his business with scrupulous care, and managed to support his family for a long time. A period of three years spent without working may furnish valuable experience, and teach people how to improve their fortunes. This naturally follows as a matter of course.

(To be continued.)

## AN ENCOUNTER WITH BUDDHIST PRIESTS.

By the Rev. O. A. SEAHOLM.

EVER since I arrived in Japan it has been my heart's desire to meet with priests of the various religions existing in this country. As a sort of overseer in the little group of missionaries to which I have been joined, I have had many opportunities to satisfy this desire. Many have, after reading my tracts, come long distances to make inquiries regarding certain statements which I had published. Some of these statements have been questioned, and this has given me occasion to take exception to the religion of the Buddhists. Of all Buddhists who spoke at the "World's Parliament of Religions" in Chicago, none were certain of the date of Gautama Buddha's birth. They varied in stating the time by almost five hundred years. And so they often do in many cases even of the greatest importance. I have been very close in my dealing with them and have found it very practicable in meeting them to ask them questions instead of letting them ask me too many.

As director in our mission I have travelled a great deal from place to place, and in October, 1893, I came to Kamakura, where we have had a station. It is, as I suppose, a known fact to all the readers of the *Evangelist* that Kamakura is a place of temples and high-priests. Here is the residence and monastery of Shaku Shōyen, who spoke so freely on the subject of universal brotherhood in Chicago at the "World's Parliament of Religions," and who, on the return voyage, refused to succor or even to see a dying Japanese on board, hearing he was only a laborer.

Another resident is Mr. Teburi, who has charge of the great Daibutsu. In all there are forty temples in and near Kamakura, whose priests, with

the help of about eighty other priests and monks, make an army large enough to encourage themselves to undertake almost anything against Christianity. They had announced that Christianity was to be "buried" in Kamakura, and in their "haste" had repeatedly announced the date when the event was to take place. When the time arrived I was told that these priests had held a great meeting the evening previous, and on that occasion had taken the liberty of commenting upon the words of our Saviour in Matt 10: 34-36, and to speak against Christianity. I had previously arranged to conduct a meeting that evening, and had chosen for my text the same passage, not knowing that the priests were present. I had great courage and was undisturbed throughout.

After the meeting three of them came to the place where I was and, politely greeting me, asked if I would be so kind as to answer a few questions which of late had puzzled them. I consented and we sat down. The interpreter I had that evening was incompetent and unaccustomed to my voice and method of speaking. So I soon found myself in a trying position, for their politeness soon turned out to be bitter enmity. It became "thicker" and darker all the time, but before anything serious happened the land lady came to say that it was now getting very late, and, for reasons best known to herself, we must discontinue. I had not expected help from that source, so I quickly arose and apologized. The priests got angry at the woman and became greatly excited, but were quieted by my promise to meet them at another time. They inquired immediately when I would meet them. I said that I would send for my own interpreter, which would take two days. This being Tuesday, we agreed that on Thursday evening we would meet at the foreign building

where our missionary resided and where we would not be disturbed. This suited them perfectly and we parted. Next day I was told many things which were not of an encouraging nature, but I trusted in Him whose presence is round about us "as the hills are round about Jerusalem." At 4 P.M. the next day a messenger came asking permission to meet that evening. I perceived immediately what this was for,—that I should not get my own interpreter, because the messenger said, "We will furnish one, if yours has not come." However I consented, and away he went as if with victory already achieved. It was now only two hours until they would come, and I heard about the same time that messengers were sent all over the neighborhood calling together all who could possibly come, and they anticipated victory; with their interpreter it would be our failure, and with the one I had the previous evening the result would be the same. I was greatly tempted and perplexed until the Lord assured me He would not leave me nor forsake me, and with that I arose from prayer and praise to greet a young Japanese pastor from Tokyo recently returned from America as a graduate of Andover, and one who could both understand and talk English as well as any one of his people I have ever met. This was evidently the work of the Lord, and with this I was assured that He would continue to deliver until our adversaries would be ashamed. I told him the case, and he with fear and trembling followed me into the room where sat two "high-priests," evidently an Annas and a Caiphas, with a young man as their mouth-piece, so far as the English language was concerned; and about one hundred and fifty young men of Buddhist type.

Upon seeing this young man who came in with me a priest asked if he was my interpreter; but being assured

that he was only a friend and staying in Kamakura for his health, not having met me before that afternoon, he regained his composure. However, for politeness' sake, he asked him to interpret a few questions which they would like to have answered, to which he finally agreed. I shall not attempt to state all the questions that I was asked that evening. I answered them very briefly and they were translated with great ability. Many and grievous charges were brought against Christianity, but, even here, the Lord had provided. One of the men present had studied Christianity in a Christian school in Yokohama, but was now on the Buddhist side. We used him for reference and thus, against his will, he had to say whether this or that was or was not taught by the Christians. Our meeting continued for nearly four hours, when Mr. Teburi arose in anger apparent to all, and under slight cheers by a few of the many who were astonished at his defeat. The other great man stepped up to my friend and said, "You have lost your Japanese spirit." The answer was, that, believing in the "universal brotherhood of man," he regarded all alike, even the foreigners, and being therefore liberal, he would heartily welcome him to preach in his church in Hongo, the next time he came to Tokyo. *This cut the conversation short*, and in a few minutes we found ourselves alone again. We were glad and thanked God for His glorious deliverance.

Two days later I rented a Japanese hotel within two hundred yards of the monastery, and had announcements posted up all over the town of Yama-no-uchi, two miles from our former place. Having heard of our meeting, and seen our notices "the whole city came to hear," including many of the monks. After I closed the meeting and was ready to leave



a policeman came up and asked, "Are you Mr. Seaholm?" When answered in the affirmative, he said, "Well I will see you home," and to the wonder of many, we stepped out into the October darkness at nearly eleven o'clock at night. I called upon Shaku Shōyen but found him "absent." One result of our large meeting was that eight of the most important questions were printed and circulated in Kamakura and vicinity to the chagrin of the priests. An extra meeting was held in one of their temples to consider what might best be done with the tract, but I have not learned whether they came to any conclusion or not.

Another result was that one of the monks was baptized a little later, and spent last summer on the great island of Ōshima preaching the Gospel in connection with other workers. A medical doctor and his wife were also baptized and have proved to be good and sincere Christians and of great influence for the Gospel in Kamakura. From this will be seen enough to make us more courageous in the conflict, and to show that God does take care of us in times of need, and gives victory when we fail to see any way out. If this causes any of the Lord's children to render Him praise, increases faith in His providence, and prompts to prayer for the priests in Japan, I shall not have written in vain.

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### ŌKUBO HIKOZAYEMON.

A Drama by FUKUCHI GENICHIRO.

Translated by KIMURA KEINOSUKE.

#### ACT IV.

#### SCENE I.—*Going to the Castle in a Tub.*

*(A main street of Hongo. The front of an elegant house with a white wall. Many men and women are looking through the window at the*

*people passing on the street. Kase Ichisuke, an officer of the treasury, comes along with servants who carry lunch and other things. Nakano Kotaro and other officers come with servants from an opposite direction. They salute each other.)*

ICHISUKE.—Mr. Nakano, I have not seen you for a long time. I am very glad that you are always well.

KOTARO.—I have neglected to call on you. I suppose you are very busy these days.

ICHISUKE.—Yes; awfully busy. As you know, since Messrs. Izu and Bungo have become ministers, they are effecting a great reformation in every department; and in the department of the treasury many persons have been dismissed. All my co-laborers are feeling uneasy, because they do not know when they may lose their position. Fortunately I am favored by the head-officer, so I feel safe against being pulled down. But I have to attend to my office very early in the morning and retire very late at night. This keeps me busy.

KOTARO.—I heard of that; but I congratulate you, for your position is an important and a hopeful one.

ICHISUKE.—But that's not always true. It cannot be said that able and clever men are always elevated; and foolish ones, always dismissed. That simply depends upon the favoritism of the chief-officer. So we have to flatter him often; sometimes we must get him a concubine, play games, or follow him to a hot-spring or other resorts. We are quite busy on this account. I envy you that you are free from all these things.

KOTARO.—No; that's not so. The Okachi had to go on watch six times a month; but, as you know, Mr. Suzuki Genzayemon has re-enlisted in the vassals in the latter part of last month, and upon the recommendation of Ōkubo Hikozaemon he received back his old estate of five hundred koku and on the fifth of this month

he was made the chief-officer of the Okachi. Oh, he is very strict and solemn. He orders us to study not only military drill, but reading, counting, swimming and running. So we have time to rest only while we are walking on the way to the castle.

ICHISUKE.—Yes; that will be so with Suzuki Genzayemon. Then we cannot be easy, whatever business we take, these days.

KOTARO.—The ballad prevailing now speaks well in saying that "The work is hard." Now it is about time for me to go on watch. I must leave you.

ICHISUKE.—I will see you sometime again. *(They retire hastily. Enters Okubo Hikozayemon on his way to the castle. One sees the chief-attendant, with two swords in his belt, walking proudly and leading the procession. Next comes one with a spear; then Hikozayemon follows with a sword in his hand, wearing a simple dress, sitting on a blanket in a tub used for washing his horse. Two bamboo sticks are fixed to the bottom of the tub to make a cross above his head, and a pole is passed through at the cross, and two sticks are tied to each end of the pole, and four servants carry the tub by these sticks on their shoulders. Around him are four attendants in simple country style, each wearing two swords. Then servants, all strong young fellows, follow, carrying his sandals, a basket for his rain-coat and other things. From the opposite end enters Sakai Tsushima-no-Kami, the chief-officer of Okonando, wearing a beautiful garment and riding on a nice horse. When he sees Okubo Hikozayemon's sign on his spear, he dismounts, and, making his servants stand to one side of the street, awaits Okubo's coming. Hikozayemon, seeing this, gets out of the tub. Tsushima-no-Kami comes forth to meet him and salutes him.)*

HIKOZA.—Taishū, are you going to the castle?

TSUSHIMA.—Yes, sir; and where are you going?

HIKOZA.—I am going to the castle too and this afternoon I have to go to the court-house for the trial of Takanawa Gyobusho.

TSUSHIMA.—Then you are very busy. *(Looking at Hikozayemon's tub.)* You are riding in a strange thing.

HIKOZA.—Ha, ha. Do you want to know why I ride in this? I will tell you now. *(He sits down on a box and Tsushima on the other.)* As you know, I am seventy-eight years old, but my body is very strong yet; for it was trained from my youth, and I can walk and ride just as well as any young men of to-day. But ministers go to the castle on sedan-chairs, like a woman or a sick person, while they are only about fifty years old. I do not like to see them in that way and I have often rebuked them. And it seems that they have told something to the Lord, for he spoke to me himself yesterday, and said, "Hikozayemon, as you are very old now, you may come in a sedan-chair, like the ministers."

TSUSHIMA.—Yes; I heard that our Lord spoke to you, because I was in the next room at the time.

HIKOZA.—Did you? But unfortunately I have nothing to ride on except my favorite wild horses. And I thought it would be very impolite to the Lord to disobey his kind advice, and after much consideration and anxiety I found this tub and fixed it up as you see it now. Is this not a splendid idea?

TSUSHIMA.—Yes; quite a good idea; but it will not be too heavy a burden for a vassal of the Shōgun to make a sedan-chair. And if it be too much for you, you may send word to my relative, Uta-no-Kami; he will willingly make one for you. So you may get one very easily. It is too strange for you to go in that tub.

HIKOZA.—But for me, who have

often been carried on a shield or a sliding door when wounded on the battle-field, it is not strange at all to go to the castle in a tub. Though I am a very unworthy fellow, I received an estate of two thousand koku, and I have some money to buy armor, a helmet, spears, guns, and other useful weapons, but I have none to buy such luxurious and useless things as sedan-chairs. And I have to support my poor friends and unlucky rōnin; so I am always short in my finances and I would ask not only Mr. Uta-no-Kami, but other wealthy Daimyōs to help me. I can never buy such useless things as sedan-chairs.

TSUSHIMA.—Now I understand your noble idea to prevent the luxuries of society. I will tell your sentiments to the Lord.

HIKOZA.—No; don't do that. It will not add any to my honor, though I hear his,—I admire you, Hikozayemon.

TSUSHIMA.—Thank you for your kind instruction. It did me much good. (*O Rui, now the wife of Takigawa Sanjiro, in the nice dress of a bride enters with servants and is waiting for Hikozayemon, till he finishes talking with Tsushima-no-Kami. Now Hikozayemon sees her and speaks.*)

HIKOZA.—Miss Suzuki, no, now Mrs. Takigawa. (*O Rui comes up to his side and bows to him.*)

O RUI.—I am very glad to see you well.

HIKOZA.—Are you also well? (*Looking at O Rui.*) You are a fine mistress. Are you getting along well with your husband?

O RUI.—Yes.

HIKOZA.—You must serve your parents-in-law kindly. (*Facing Tsushima-no-Kami.*) Mr. Tsushima, this is the daughter of Mr. Suzuki Genzayemon, who has lately married Mr. Takigawa Sanjiro. I was the go-between; isn't she a nice lady?

TSUSHIMA.—I am very glad to see

you. I am Sakai Tsushima-no-Kami. (*O Rui is bashful all the time.*)

O RUI.—I am Mrs. Takigawa; Please remember me in the future.

HIKOZA.—Where are you going now? The bride should not go out too often right after her marriage.

O RUI.—Yes; I am going to my old home.

HIKOZA.—Yes; there is a feast to-day. I was invited too; but have entirely forgotten. Ha, ha, please tell Mr. Genzayemon that I will come by and by.

O RUI.—Yes, certainly I will. (*They bow to each other and rise to go. When Tsushima-no-Kami is about to mount his horse and Hikozayemon to get into his tub, voices are heard "Look, now, he gets into the tub;" "Going to the castle in a tub." This is mingled with shouts of laughter from the servants in the house, who are looking on the street from the windows. Hearing this Hikozayemon looks fiercely on them.*)

HIKOZA.—What are you laughing at? Ignorance of the heart of a true Samurai may be excused, but to laugh and mock at a Samurai is impolite and mean. (*At his loud speech, all become quiet in the house. Hikozayemon, facing Tsushima-no-Kami, says,*)

HIKOZA.—I pity the master that is feeding such servants.

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### THE STORY OF A REFORMED JINRIKISHAMAN.

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Translated from "Temperance Tidings" by  
K. YABUCHI.

I was employed as the *jinrikisha* drawer of a hotel. But my stay was not long. I was soon dismissed on account of drinking too much sake, and because my clothes were dirty. Then I was employed by a doctor. But I spent all the money I got at his patients' houses for drink, and was soon dismissed again. Then nobody pitied me any more, and the weather was getting colder



and the price of rice was high ; so I had to stand on the streets in the cold wind waiting for customers.

On the seventh of December, 1889, Mrs. Hama Mamiya, the founder of the Temperance Union in the province of Izu, wanted to get a *jinrikisha* drawer to go to Atami, where Mr. Sen Tsuda and Mr. Tarō Ando were staying for the benefit of their health. She wanted to consult with them about starting a Union. Her servant came to me and ordered me to go, and I immediately went to her house. She was afraid that I would get drunk on the way and give her trouble. (This I heard afterwards.) But she started on my *jinrikisha*. After going about five miles, we came to Karuizawa-Tōge, a high mountain pass. The mountain crossed by this pass belongs to the Hakone range and is just back of Atami. The road is steep and bad. Though lately a new road had been opened for *jinrikisha*, some places were so bad that travellers had to get out of their vehicles and walk. The *jinrikisha* men always drink *sake* at this place to strengthen them. It was the time for Mrs. Mamiya to see whether her fear would be realized or not. But, to her surprise, I did not drink a drop of *sake* ; but, drinking only tea, I was able to take her easily over the steep pass. On account of my strange conduct she felt as if a burden had been taken off from her ; but she could not understand why I acted in that way. We spent the next day in Atami.

On the ninth we started to return home. On the way I told Mrs. Mamiya that I would not drink *sake* on the way, because if I did so, my breathing would become hard, and I could not cross the mountain pass easily ; but when I would get down the other side of the mountain, I would drink to comfort myself. Then Mrs. Mamiya told me that she went to Atami to start a Temperance

Society, and also that intoxicating drink is poison to our bodies. I told her that I used to drink *sake* and also ate beef and eggs. But as this was too expensive, I made a vow to the god of my village not to eat beef and eggs any more. She replied that I should have done just the opposite. Instead of stopping to eat nutritious food and continuing to drink poisonous *sake*, she told me to stop drinking, and eat again that kind of food. But I answered her that I was afraid to break the vow I had made to the god. She told me that if the god loved men, he would not punish those who tried to stop drinking poison and ate nutritious food instead, and that if the god had to punish some one, she would bear the punishment in my stead. Such kind and brave words moved my heart deeply. While she was telling me more about temperance we reached her home, and I left her promising her not to drink any more.

Mrs. Mamiya was afraid that I would break my promise because I had to associate with bad companions, and would sometimes be mocked by them. At first I grew thin and weak. She called my wife to her home and told her that, as I had suddenly stopped drinking, I might be in want of something ; so she would furnish me some milk every day for twenty days, that is, to the end of that year. My wife was greatly surprised to hear it, and told her that she had been thinking that it was very strange that her husband did not drink *sake* after he returned from Atami, and also told all the hardships she had had to suffer in the past on account of my drunkenness.

On the sixth of January of the next year Mrs. Mamiya went on my *jinrikisha* to a printing-house to order the printing of the rules of the Temperance Society. I was very glad to tell her my experience since the previous year. As I pulled her along

I told her that I had become very strong since I had stopped drinking *sake*, and that I could now work at night—a thing which I could not do before. It had become easy for me to make a living, and I now owned my *jirinikisha*, instead of using a borrowed one, as before. I had purchased some new clothes for my children for New Year's day. Until last January I could not give rice-bread to my children, though they wanted some, seeing that their friends had some. In such cases I gave them a little money and told them to keep quiet, and if they did not, I scolded them. I experienced the joy of the New Years' day for the first time in my life. Formerly the children were all afraid of me, and when they heard me returning they became quiet and hid themselves in the corners of the room like mice when a cat comes. But of late, when I return, they come out to see me, and my wife awaits me with meals all ready for me. Every thing has changed so much that I am surprised myself.

A few months ago I had returned home drunk as usual and got angry about some small matter, and chastised my eldest son, who is thirteen years old. This so discouraged him that he ran away, and went to one of my relatives. There he met a carpenter from Tokyo, who was very kind and told him that if he went to Tokyo, he would make him a carpenter. My son very gladly agreed to go, and went without bidding me goodbye, because he was afraid that he would be whipped, if he told me the truth. But he was very glad to hear of my abstaining from *sake*, and wrote me a letter and said: "My master is very kind, and I think I can return home as a carpenter after a few years. Please take care of my mother and brothers till that time."

I am ashamed of my past wicked life, but I rejoice that I am now filled with hope, and I love to work hard.

"But" I said to Mrs. Mamiya, "this is all due to your influence and I am and shall always be, grateful to you."

All my neighbors thought my change very strange. Many observing my changed life stopped drinking also. Many have secured happiness in place of past misery by stopping to drink *sake*. But I think there is no one who has gotten such great happiness as I.

### THE TOKYO YOUNG MEN'S CHRISTIAN ASSOCIATION.

By R. S. MILLER, Hon. Secretary.

THE Tokyo Young Men's Christian Association was organized in 1880 by a band of Japanese young men, many of whose names have since become familiar as leaders of the Christian church in Japan,—among them Rev. Mr. Kozaki, successor to Dr. Neesima as president of the Dōshisha, Rev. Mr. Ibuka, president of the Meiji Gakuin (Presbyterian College), Rev. Messrs. Hiraiwa, Uemura, and Mr. K. Matsumura.

It is uncertain what led to its formation. It may have been suggested by the Tokyo Christian Association, an organization of foreign gentlemen in missionary and government service formed in 1878 and ceasing a few years later; or it may have been a reflection among the bright-minded Japanese young men of the great world-movement toward young people's organizations which has characterized the last twenty years in Europe and America. At any rate it is certain that the growth and continuance of the younger Japanese association was largely due to the possession of the good reference library of some five hundred volumes which was bequeathed to it by the older society, and which is still a part of the equipment of the Tokyo Young Men's Christian Association in its new quarters.

The work of this earlier period consisted in holding large evangelistic meetings, publishing at irregular intervals a magazine (which is said to have been the parent of the present *Rikugo Zasshi*), circulating the books

of the library, and holding meetings of the members for religious and philosophical discussions. From the first, also, the Association served in some degree as a common center of the Protestant Christian life of the



THE TOKYO YOUNG MEN'S CHRISTIAN ASSOCIATION HALL.

city, but gradually its working membership came to consist almost entirely of pastors and evangelists.

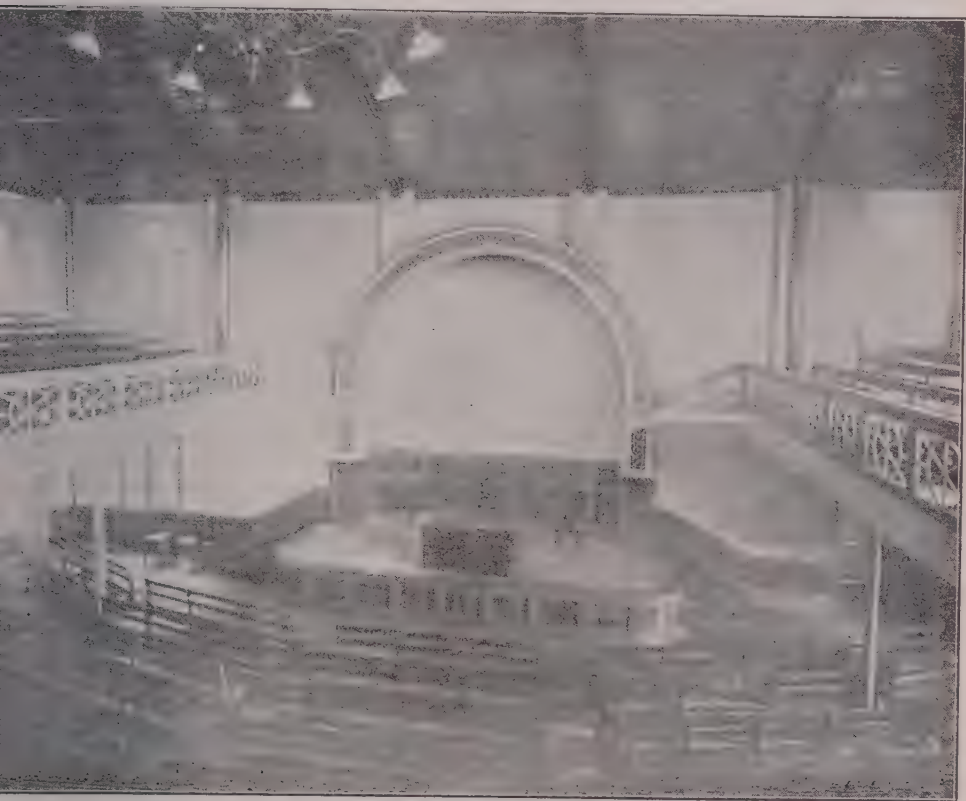
In 1889 the Tokyo Association entered upon a new and organized

phase of work. In that year the Young Men's Christian Associations throughout Japan, as in other countries of the Orient, were strengthened and extended by a visit from Mr. L.



D. Wishard, representing the Central or World's Committee (Geneva, Switzerland), and in the same year Mr. J. T. Swift, of the American International Committee, was requested by the Tokyo Association to devote his whole time to the development of the Association work of the Empire.

The organization of the Tokyo City Association has since then been slowly and surely evolved on the principles, first, that the development of the Association work to be most effective and permanent must be worked out through and by the Japanese young men themselves; and second, that to be true to the history



INTERIOR OF THE TOKYO Y. M. C. A. HALL.

of the Association, its control must be as far as possible in the hands of *laymen*, members of evangelical churches. In 1890 the first general secretary, Mr. Seijiro Niwa, was called to the Tokyo Association, and has ever since been in charge, devoting his whole time and thought to its development; and on him, more

than on any one other person, has rested the responsibility, and to him, more than to any other, the growth of the Association has been due. In place of a temporary Committee of Management the present Board of Directors, elected for terms of three years, has accepted the control of the Association and is carrying on the work in

accordance with a carefully prepared constitution. In this body of eminent Christian laymen, and in the Board of Trustees and Overseers,—bodies of men representing the best and highest Christian thought of all evangelical denominations, and commanding universal respect for business and moral integrity,—is the pledge of the Association that it will ever remain true to the principles of the evangelical Christian church of Japan, and the promise of its normal and permanent growth on Japanese soil. The direction of the affairs of the Association rests with such men as Hon. Taizo Miyoshi, Chief Justice of the Supreme Court, Rev. Yoichi Honda, President of the Aoyama Gakuin (Methodist College), Mr. Taro Ando, Rev. Messrs. Ibuka, Ogata and Harada as Trustees and Overseers, and Professors Watase, Kimura, Wadagaki, Iwamoto, and Messrs. Tatsui, Suzuki, Yuasa, Ebara and others as Directors.

From the very first of this new period of development the need of a suitable building was felt, in order to provide for the growth and permanency of the work. In 1889 a canvas was begun for building funds, and, principally through the efforts of Mr. Swift, \$ 50,000 was secured in America for this purpose. The building was conceived in prayer, and one-half the sum came from one gentleman in answer to prayer. The American Associations also contributed largely to the fund. The corner-stone of the new building was laid in March, 1893, and the building was dedicated in 1894. It is in two sections to avoid the dangers of earthquakes and fires. The principal building is of three stories, containing on the second and third floors suites of five rooms each,—the one floor being used for offices, library, reading-room, and parlors, the other for Directors' room and evening school class-rooms. The first floor

is used for the heating apparatus, store-rooms, and gymnasium. Back of this building, and connected with it is a spacious lecture hall, one of the finest in Tokyo, accommodating nearly one thousand persons. The whole was erected at a cost of about *yen* 30,000 and is endowed with a maintenance fund of *yen* 10,000 to provide for running expenses.

While the building has been in course of construction the work of the Association has been growing to fit proportions to use it to advantage. The Association began in 1890 in a little old blue-painted building in a back street of Tokyo, which is now recalled with a great deal of historic interest. It was almost impossible to find save for the students in the immediate neighborhood. It was heated by "*hibachi*", or not at all, and the wind sifted through the cracks and windows on cold wintry days without let or hindrance. The ladder that led to the upper floor (for the building was two-storied) where the office and class-rooms were resembled a fire escape rather than a pair of stairs. Yet there the foundations of the work were being surely laid and the Association was being put in training to meet its future opportunities. A reading-room was opened and religious meetings and evening educational classes were begun. The number of members came to be nearly one hundred, the night school, with a comparatively large force of foreign teachers, grew in popularity, and the whole upper floor of the old building, thrown into one room by the removal of partitions, was crowded to the door nearly every Sunday afternoon to hear the addresses of the evangelist, Mr. K. Matsumura.

The work has now grown to the following proportions, as announced in the "Statement" of the Association issued in December:—

## 1. EDUCATIONAL DEPARTMENT.

*Evening Classes* in practical English (especially conversation) are held five nights in the week. This department employs a corps of three foreign and five Japanese teachers under the superintendence of Mr. N. Murakami, a senior in the Imperial University, Course of Literature. The present number of students is one hundred and thirty four. As soon as possible the classes will be extended to include a practical business course for clerks. The school has already outgrown the quarters set aside for it in the new building, and more rooms must be appropriated for this purpose.

*An English Speaking Society* connected with the night school gives the students opportunity for the practice of English in declamation and "free conversation" once a month.

*The Public Reading Room*, containing some twenty or more prominent newspapers and magazines, is open daily from eight A.M. to eight P.M. to all young men receiving a recommendation from any member of the Association. The total attendance at the reading-room for November was three hundred and fifty six.

*The Library* contains about 300 standard English works and 200 Japanese volumes. This department is in need of new books, both English and Japanese.

*Popular Lectures* by University professors and prominent public men are held monthly during the winter. The attendance in November was three hundred and fifty.

*The Kirisutokyo Seinen* (Christian Young Man), a magazine published monthly by the Association in the highest interests of young men, has a circulation of five hundred copies, both in and out of Tokyo.

## 2. RELIGIOUS DEPARTMENT.

The Religious Department is in

charge of the evangelist, Mr. K. Matsumura. *An Evangelistic Meeting* for young men is held every Sunday afternoon at two o'clock. The total attendance for November was six hundred and twenty, for the most part unbelievers.

*Two Bible classes* are held each week, one in the Life of Christ and the other in the Gospel of Luke. The attendance at these classes for November was seventy nine.

Meetings for prayer, inquiry, and discussion of religious subjects are held twice a month. Last year five young men united with the church through the work of the Association.

## 3. SOCIAL DEPARTMENT.

Comfortable parlors, and the reading-room and library, are open to members daily. Social meetings of members are held once a month.

*A Christian Boarding-house* was opened by the Association in 1891 and now accommodates seventeen men at one time. Since its establishment fifty different young men from thirty provinces, have been lodged in it, the average length of stay being six months. Many applications from young men wishing to enter have had to be refused because of lack of room. An examination of the average boarding-house in the student quarters will convince one of the need and practical benefit of such a Christian home for young men coming to Tokyo from the country and exposed to fierce temptations. A new house accommodating thirty or forty men at one time is almost a necessity, and would make this enterprise self-supporting. A small building fund is already in hand but Yen 3000 (\$ 2,000) more are needed.

*Employment* is found for numbers of worthy young men.

In addition to the above regular lines of work of the Association its building is used as the head-quarters of a number of other but independent



societies of an interdenominational character, such as the Dōshi Kwai, or War Relief Society, and the Christian Business Men's Club, and the lecture-hall is used nearly every week for some charitable or educational purpose.

A comparison of results of the year just closed with those of the preceding year shows that the work has doubled or trebled in nearly all of its departments in the new building: the membership has increased from ninety to one hundred and ninety five; the students in the evening classes from fifty five to one hundred and thirty four; attendants at the reading-room for one month from two hundred and fifteen to three hundred and fifty six; and attendants at the Sunday meetings from two hundred and seventy to six hundred and twenty young men each month. This gratifying increase has been at a time of unusual distraction among young men, owing to the excitement of the war, when many branches of Christian work have not been holding their own. It is no cause for boasting that the work of this Association has been so blessed, but of gratitude and of humility in the face of great opportunities.

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#### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

By DR. L. BUSSE.

Translated by the Rev. HENRY K. MILLER, A.M.

(Continued.)

#### Fourth Group—Philosophical Ethics.

THIS fourth and last group embraces a number of attempts to erect ethics upon a scientific foundation, independently of religion and tradition. Here two tendencies appear, the one *scientific*, which seeks to derive ethics from natural science, from physics and

biology, and the other more *philosophical*, which would establish it by means of philosophical speculation.

Of periodicals special mention must here be made of the *Tetsugaku Zasshi* ("Journal of Philosophy," established 1887, in Tokyo), the organ of the Philosophical Society, and the *Gakushi-kwaiin Zasshi* ("Journal of the Alumni Association," established 1881, in Tokyo). The *Dai Nihon Kyōiku-kwai Zasshi* ("Journal of the Educational Society of Japan," established 1883, in Tokyo), the *Kyōiku Hōchi* ("Educational Notes," established in Tokyo, in 1885), and the *Kyōiku Jiron* ("Stated Discourses on Education," established in 1890, in Tokyo,) are published primarily in the interests of education, and the *Kokka Gakkwai Zasshi* ("Journal of the Political Science Society," founded in 1887, in Tokyo,) seeks to promote political science. Philosophical articles appear also in *Ajia* ("Asia," formerly *Nihonjin*, established in 1888, in Tokyo), the *Kokumin no Tomo* ("Friend of the Nation," established in 1887, in Tokyo), as also in the *Tensoku Rikugō Zasshi*, etc., already mentioned in another place. Most of the Japanese philosophers (in the European sense) belong to this group, while others, like Tetsujirō Inouye, Shigeki Nishimura and Masakazu Toyama, have been mentioned in another connection. As for still others, mention might here be made of Yukichi Fukuzawa, the well-known proprietor of the *Keiogijuku* University, Jichirō Tokutomi, editor of the *Kokumin no Tomo*, and Yūjirō Miyake, editor of *Ajia*.

In general it must be said of this whole group that the productions realize to but a very small extent the high-flying plans which its representatives entertain, and this in spite of the fact that a considerable number of the best and most acute minds belong to this very group. The reason for this is the difficulty of the problem, and the comparatively insufficient

scientific training of these aspirants. It is just here also that in the case of Japanese devotees to science certain by no means rare deficiencies in scientific methods of inquiry become conspicuously apparent. There is a lack, partly, of the necessary familiarity with their subject, and of the requisite insight into the nature of the problems to be dealt with, in consequence of which they propose all sorts of solutions which are entirely irrelevant to the real issue. Partly, also, there is a lack of that essential thoroughness in dealing with problems, that trained and schooled manner of thinking, which works out every problem systematically and in all its phases, and which alone can avoid such errors as the confounding of mere similarity with real likeness, the reckless use of analogies and of hasty generalization based on insufficient observation—errors to which Japanese scholars easily succumb. Another defect is the frequently occurring non-independence of thought, one that becomes especially noticeable in this department, which to the investigators is comparatively new territory. They lean upon all sorts of authorities on philosophy, yet without being able independently to reproduce the thoughts of foreign authors, and thus completely making them their own intellectual possessions. And as is well enough known to all who have come into vital contact with scientific life in Japan, a result of this failure to work out problems by independent, original thought, is the tendency on the part of so many Japanese to superficial eclecticism, an eclecticism which proposes to construct something complete and true by externally piecing together different types of thought without welding them into an organic whole. The Japanese, generally speaking, do not in this matter take things seriously enough, and have but a very inadequate conception of the qualifications demanded of one who desires to effect anything in this line.

There is indeed no lack of very happy attempts thoroughly and systematically to work out single ethical problems, which show a fitness to approximate to a truly scientific treatment of ethics; but when attempts are made to set forth the whole of ethics in a comprehensive way and with a wide outlook, they suffer more or less from the above-mentioned errors and defects. This is especially true of the group of *natural scientists*, to which a number of eminently able scholars belong. This group has to a corresponding degree many clever and acute ideas to show, but their availability and practicability run aground on the evils described. The examples that I shall give, and to which I propose to subjoin a few critical remarks, inasmuch as here I enter upon my own department, will substantiate the above judgment. The whole natural-scientific group, as may also be stated in advance, is strongly influenced by Spencer.

Of typical representatives of the tendency manifest in this group we may place Kumatarō Kikuchi (*Dōtoku Shinron* ["New Treatise on Ethics"], 1888; *Rigakushu* in the *Kyōikukwai Zasshi*, No. 88, 1890), at the head of the list. His aim is the founding of a comprehensive science which he calls *Rigakushu*. This name did not originate with him, but with Mr. Shigetake Sugiura (author of *Nihon Kyōiku Genron* ["Principles of Education in Japan"], 1887; *Tentaidōshi Kyōiku Ronsan* ["Essays on Education"], 1890; *Rinrisho* ["Handbook of Ethics"], 1891). The meaning of *Rigakushu* is about this: "Religion Within the Confines of Pure Reason." But now, as in Kikuchi's and Sugiura's *Rigakushu* there is generally speaking, no religion to be found, and as *Ri*, which denotes both the principles of reason, and the laws inherent in the nature of things, may therefore be used as the equivalent of our expression "laws of nature," we may designate

*Rigakushu* as in short a natural-scientific theory of the universe. This is indeed philologically inexact, but yet strictly in accordance with the meaning.

In April, 1888, in a discourse on "Intellectual Culture and Morality" belonging to a course of popular scientific lectures which the resident Germans arranged in the winter of 1887-1888, Dr. O. Hering made an attack upon the above mentioned representatives of the *Rigakushu*. They thereupon replied, and Mr. Kikuchi in particular called attention to his later publications on matters pertaining to *Rigakushu* (See HERING : a.a. O. X. 2, pp. 81-88). Since then Mr. Kikuchi has published in the *Kyōikukwai Zasshi*, the organ of the Educational Society in this city, a more detailed treatise on *Rigakushu*, on which the following account is based.

Mr. Kikuchi places the ideal of the *Rigakushu* very high. This science, which he flatters himself to have formulated for the first time, so far as is known, claims to inquire into the laws which regulate the efficacy of social forces, and thereby the laws of morality, independently of religious or metaphysical assumptions as to the ultimate grounds of things. It investigates the nature of social forces, determines the principles of individual conduct, and defines the principles of politics and also the laws of international intercourse. It thus constructs a sociology, science of politics, and ethics upon an empirical, exact, positivistic basis. The methods of inquiry and the canons of criticism are to be derived from natural science. As Kikuchi says most significantly, the only essential presupposition for *Rigakushu* is *faith in the law of nature*.

More particularly, *Rigakushu* develops itself as follows :

All phenomena are manifestations of forces. Consequently social phenomena are also manifestations of forces.

In order to explain these phenomena, we must of course investigate the laws according to which social forces operate. Now physics and mechanics treat of the laws regulating the *modus operandi* of forces in general. As the universal here comprises physical, and the particular here comprises social (moral) force, and as there exists great similarity between physical and social force, it will be of use to us to lay the physical sciences under contribution in explaining social phenomena, and to interpret them after the analogy of physical phenomena.

Furthermore, Kikuchi lays great store by the application of the following laws of nature to sociology : the law of the conservation of energy, with its complementary principle of the transformation of potential into kinetic energy and *vice versa*, and the universal law of cause and effect. He also makes mention of the laws of motion and those of biology, without, however, making any subsequent application of them. But he makes full use of the law of the conservation of energy in the boldest manner. This law, according to which no energy can become lost in inaction, manifests itself also in the moral world. Here also the energy of no good or evil deed is lost, but by natural necessity produces corresponding good or evil effects.

The Buddhist principle of recompense for each act in the concatenation of moral causes and effects has the same significance, or, rather, in its inner essence is the same, as what in nature is the law of cause and effect, and the principle of the conservation of energy. That an evil deed should be done without entailing bad results is just as impossible as it would be for energy to be annihilated or for water to run up-hill. Similarly is demonstrated the application of the fundamental principle of the transformation of potential into kinetic energy and *vice versa*, to the social and moral world,



Titles, respect, credit and property may be regarded as stored-up energy. They are the results of previous expenditures of energy. Just as certainly as kinetic is transformed into potential energy of a definite intensity, and can then again be restored, so labor in the service of one's native country necessarily assumes the forms of titles and honors, and industry those of credit and property. That these things are really to be regarded as latent energies he shows by examples, such as the following. When a man of wide reputation and eminent family, and a poor student enter into competition for a position, let us say, the former will undoubtedly win, because his illustrious name represents a form of social energy, stored up by his ancestors, which he is able to change into efficient force. He further points out examples like the Napoleons, and the Japanese Emperor, who in his own person represents the entire social force which the Japanese emperors from Jimmu Tennō down have stored up, and upon which his power is based. In view of this scientific knowledge, Kikuchi advises his countrymen to busy themselves with storing up social energy.

Finally, those persons who make an unrighteous use of their power, and so are defrauded of success in their efforts, are to be pitied. But the reason for their failure is to be sought in their ignorance of *Rigaku-shu*. He who understands *Rigaku-shu*, knows also that the *modus operandi* of every force depends upon the conditioning circumstances. These, in social life, are the social and political relations. He will, therefore, adapt his course of action to existing conditions, and then also reap results.

For the superficial observer *Rigaku-shu* may have something substantial, but to the keener critic it appears as a conglomeration of veritable commonplaces, paraded with a great show of science. The fundamental error of the whole system, viz., deriving ethical

principles from data of natural science, may not, to be sure, be laid to the charge of Kikuchi too strictly, as he is but one of a number representing a wide-spread tendency that has only recently begun to disappear more and more.

(To be continued.)

## A CHRISTIAN HOME AND ITS INFLUENCE ON MINERS.

By the Rev. C. M. SEVERANCE.

THE traveller who will visit the *Besshi Dōzan*, vast copper mines in the province of Iyo, Shikoku, will find a bright spot for contemplation. For six hundred years it has been known that veins of copper-ore lie proudly inviting the miner there. Moreover for more than two hundred years the Sumitomo family of Osaka have owned these sparkling veins and opened tunnels, long and short, which have repaid them well for all their efforts.

To-day if the traveller goes that way, he will be able to descend five hundred and sixty meters down a single shaft and at every interval of eighty meters be able to walk over miles of railroads radiating from the shaft, until they issue at the side of the mountain or terminate, uncut, to the extremity of the vein. Lamps suspended at regular intervals give you sensations similar to those produced by a deserted city at night. You may sit in a little car and be pushed through these avenues at a rapid rate and it recalls your classic studies and the labyrinth of Lemnos.

Some twenty four specimens of ore will be collected for you. You can secure good Japanese food at the hotel there. Two thousand miners labor there. They work for twenty *sen* a day on the average and, whether rice is high or at the average rate, rice is furnished them at the low rate of five *sen* a *sho* the year round.

The waters that stream forth from the mountain side are so saturated with copper that beds in terrace form are arranged so that water passing over them may leave the copper on broken bits of old iron placed there for the purpose.

Smoke rises day and night all the year, as the ore is slowly smelted. Two years ago a railway was completed to the mines thus bringing them within a few hours of the sea-side, a great gain over the old ox-cart transportation that sometimes took one week to make the distance of twelve or thirteen miles. Telephones connect the various offices and stations.

Five million *kin* (lbs.) of bar copper is made every year now and the average rate for what was sold last year was 22.50 *yen* for one hundred *kin*.

You look about on a prosperous enterprise and you are ready to congratulate every one you meet. But if I were to stop with this, there would be no good and sufficient reason for this article's appearing in the "*Japan Evangelist*." There is a Christian manager at these mines. He has a Christian wife, who once taught in the Christian Girls' School at Matsuyama. This Christian manager is well-to-do. He has a good home, a foreign bedstead, eats ham and eggs, gets beef from Kôbe every month. He is making a collection of old idols. His house is one of comfort and interest and there is the air of prosperity about it. But more than this, he is letting his "light shine." He has invited a Japanese evangelist to come regularly there to a railroad station connected with the mines and hold services. They have already had meetings. Some of the men who have attended speak of eggs being laid in their hearts, which they hope will not rot, nay, which they hope will come to life. To see this

condition of things up in these lofty mines is what makes a Christian's heart rejoice.

One could wish a man might be found and supported who would go there to live and give his whole energy to the work of Christianizing the miners and various overseers. This peep into a mining region and glance at the influence of a Christian home there may well encourage those who give to foreign missions, and assure them that if they cast their bread upon the waters, they shall find it after many days. Let all readers remember these miners with Christian truths in as small packages as egg-form in their possession, and pray for them and give for them.

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#### EMERGENCY WORK FOR SOLDIERS.—THE DUTY OF THE DAY.

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#### *A Second Open Letter to Missionaries and Their Supporters.*

By the REV. JAS. H. PETTEE.

SINCE my first "Open Letter" was printed in the December "*Evangelist*" and circulated as an "Extra" by the enterprise and generosity of its editor, I have again visited Hiroshima spending nearly a week there in personal service, and have conferred with many brethren in various places concerning this emergency work for soldiers. I therefore beg leave to make a report of progress and to offer a few further suggestions touching our peculiar privilege in the present state of affairs.

And first, at the risk of repeating some things said in my previous letter, allow me very briefly to define the situation. Hiroshima, as all know, has become the military headquarters of Japan, and temporarily the centre of the Orient. In addition to her ordinary population of

80,000, some 30,000 soldiers ready to start for the front, 2000 sick or wounded veterans, 15,000 coolies, and at least 40,000 visitors of various ranks and professions are quartered upon the city and surrounding villages. Many of these people have leisure, are free from the prejudices and restraints of home, are sobered by the stern realities of war, and ready to be influenced by a little personal attention offered in the name of a disciple. The soldiers especially, and many of the coolies as well, are earnest men preparing to face death for their country, and hence peculiarly susceptible to religious instruction sympathically administered.

It is noticeable that officers are becoming more and more interested in Christian meetings. Many of them really desire their men to become religious, and so urge them to attend Christian services. Although they never heard the famous comment of England's Cromwell: "He who prays best fights best," they intuitively believe in the principle underlying that sage remark. One man who was in charge of 200 coolies took a vote of his men as to whether a missionary should be invited to address them. One hundred favored the motion, and one hundred opposed. He at once arranged for the missionary to come, and a most orderly meeting was held in a *Buddhist temple* where the men were quartered, there being at least one hundred and fifty in attendance.

Said a wounded soldier to me in one of the hospitals, before I had time to introduce myself or my message: "Are you a Christian missionary? I am glad you have come." More than one of the hospital surgeons or other officials gave this testimony unasked: "Other things being equal, we prefer Christian nurses, as they are more faithful and patient than others. Unchristian

nurses are very active when their superiors are about, but at other times they are indolent and careless. It seems to make no difference to a Christian whether she is under watch or not."

The students in the Christian Girls' School decided to spend a part of their vacation in rolling bandages for hospital use. They were the first to send in an application for such work. In some mysterious manner, word was carried to the Buddhist Girls' School of this new request. They immediately forwarded a similar application, and *as soon as that was granted*, the one from the Christian school was also, and material sent to the patriotic Methodists. That the Christians were thus deprived of the name, rightfully theirs, of being the first applicants, is too small a matter to fret over. I note the incident as one of many proofs that the Buddhists with all their prestige are hard-driven to keep up with Christians in proving their loyalty and spirit of service.

This then is the opportunity of the hour, the duty of the day here in Japan. No man who is worthy to be a missionary, and who really has at heart the cause of Christ in the far East can entirely ignore this unique chance for impressing multitudes of men with the claims of a spiritual religion.

The opportunity has not been overlooked, and I pass next to a brief statement—as a sort of report of progress—of what has already been done, and of what is further planned for. Aside from local workers, a large number of prominent Japanese Christians have visited Hiroshima, but most of these have not remained long enough to engage in personal work. Exception should be made of Dr. Ichihara, of the Doshisha, evangelist Manabi, of Miyoshi, Mr. Kawabe, of Tokyo, Mr. Ishii, of the Okayama Orphanage, several Metho-



dist brethren from the Kwansei Gakuin and elsewhere, and a few Episcopal and Presbyterian workers whose names are unknown to me; also Mrs. Neesima, of Kyoto, with eight or ten nurses, and Mrs. Matsu-moto, of the Woman's Training School in Kobe. For foreigners: Rev. Messrs. Loomis (two visits), McAlpine, Pole, Cary, Rowland, Dr. Correll, and myself. Also for the past three weeks and doing specially valuable work, Miss Brown, of Shimonoseki, and Miss Talcott, of Kyoto. Among others to go soon are Dr. Hail, Mr. Allchin, of Osaka, and Mr. Severance, of Kyoto.

Some 6000 Testaments or Portions have been distributed and several thousand tracts on various subjects. Some of these tracts were prepared specially for use among the soldiers. As I write, Mr. Ishii's orphans at the Asylum close by are printing thousands of copies of a one-page sermonette on *Ten no Chichi* ("Heavenly Father"). Mr. Loomis, Field Secretary of the Bible Societies, personally distributed about 4000 Gospels, and the Bible Societies have been very generous in sustaining their part of this new work.

One of the Japanese evangelists in the city visited the Army Headquarters by special invitation, and left one hundred and fifty copies of the New Testament, and an equal number of the "Life of Nelson," and of a good gospel tract for the officers of a certain brigade. He also carried a large number to the Naval Hospital at Kure, and was very warmly thanked for the books. Several hundred copies of the New Testament and a large number of Portions have been sent to the Navy, in charge of a Christian officer who will attend to their proper distribution.

The Union Relief Society at Hiroshima, composed of all Protestant Christians, has held several

social entertainments for the soldiers, prepared and distributed a number of useful articles, and as soon as a suitable building can be found, will open a Club House, which it is hoped will become a general rendezvous for Christian soldiers and their friends. Arrangements are being made in conjunction with Christian hospitals at Osaka and Kyoto to prepare some simple medicines with careful directions for their use in the lighter ailments that cannot command, at least promptly, the services of a doctor. The coolies especially are said to suffer terribly for the lack of a few such remedies. Thus the physical as well as spiritual needs of men going to the front are being looked after. Temperance tracts are circulated and other means employed to keep the men sober and pure-minded.

Three of the chapels are open every afternoon for preaching, and others are opened as occasion suggests. There is much visitation of the sick and other forms of personal ministrations. Nearly \$300 has been contributed by missionaries resident in Japan to sustain this multiform service in behalf of soldiers. Several of the Missions have also aided from their regular or special funds. At the last regular meeting of the Missionary Association of Central Japan, a committee of five brethren, representing as many different denominations, was appointed to keep in touch with the Hiroshima workers, render what assistance might be called for, and keep the members of the Association informed of further needs. This committee (Rev. N.W. Utley, Sec. and Treas.) has issued one brief report in print and called for further contributions.

Although the Sendai garrison, among whom, by the way, there are now forty or fifty Christians, will leave Hiroshima for the front before this gets printed, the Osaka men

will be sent down immediatly thereafter, so that the opportunities for work will remain undiminished.

In conclusion I would like to emphasize in the briefest possible manner a few points touching the nature and importance of this unique and timely service.

1st. It is hard work. There is nothing rose-colored about it. It taxes the faith and patience of the most experienced. Even old workers get discouraged at times, feeling it is hardly worth the effort. The Japanese are so self-reliant in their military system, as in everything else, that they are rather jealous of outside efforts in the line of assistance. Hence red-tapeism often stands in the way of a really helpful personal service. Military rules are strict, and it is not easy to get hold of the man you are after at just the opportune moment. While many of the soldiers come again and again to the chapels, saying: "We cannot forget what.....said. We must hear more," the large majority of hearers are transients, and it is impossible to tell whether the word spoken found a lodgment or not. It is shooting at a venture, an exercise keen marksmen never enjoy for any length of time.

2nd. But it is surely a providential opening. Some results have already appeared, especially in the line of sustaining Christian soldiers and setting them at work for their fellows. Other results are sure to follow even though after many days.

3rd. It is a union effort of all Protestant denoninations in which sectarian differences sink out of sight. For this reason it merits the heartiest sympathy of all Christ's disciples.

4th. It is making an impression on the conservative old city of Hiroshima. Under the reign of martial law, quiet meetings are held where formerly Christian preaching was not tolerated. As the work is avowedly

done for soldiers, citizens are more easily attracted than when they themselves were directly addressed.

5th. It is work for the whole nation of Japan in a sense in which ordinary missionary service is not. Japanese orators and essayists are calling this the "Second Restoration" of the empire. We who stand for Christ and His gospel may well be alive to the needs of this crucial period, and do what we can to have the streams of influence and activity going out from the military capital of the Orient as strongly charged with the elixir of life as the providence of God may permit.

6th. The way of privilege then is very plain. Another small contribution apiece, incessant prayer for the Hiroshima campaign, and—for those of you who are drafted—personal service at the front.

Okayama, Jan. 10, 1895.

#### A NEW EPOCH IN CHRISTIAN WORK IN JAPAN.

By the Rev. H. LOOMIS.

SOME four months ago I made a visit to Southern Japan and found so much of interest and encouragement that in December it was repeated.

On arriving at Hiroshima it was evident that an attempt ought to be made at once to supply with the Scriptures the thousands of soldiers who were quartered in the garrison and other parts of the city, many of whom must be reached soon, if ever, with the gospel.

And so, on Sunday, finding great numbers walking about the streets I took a basket filled with copies of one of the Gospels and rode about giving them to all the soldiers whom I met. With but few exceptions they were received with evident pleasure and interest. Many expressed sincere thanks and some of

them told me they were Christians. In this way more than a thousand portions were distributed in the course of an hour and a half.

The work was continued in the same way for three days, and the result was, that with some help, from others more than 4000 portions of the Bible were thus placed in the hands of the soldiers at a most opportune time to secure their interest and do them good. It was especially fortunate that the work was begun on the Sabbath as on Monday night several thousand left for the seat of war.

During the course of the distribution a man came near and in a loud and excited manner began to berate both me and the books that I was distributing. He declared that I was a fool, and the books were full of lies, and cautioned the soldiers not to touch them. I said nothing in reply, but kept on giving them away as before. From all that I could see the soldiers were more eager to receive them than if he had kept still. The next day he tried the same thing, and with the same result. I saw him no more after that.

The most remarkable event of the trip was the result of a visit to a man who is one of the Assistant Secretaries to the Cabinet and an earnest Christian. On hearing of the work already done he expressed his hearty approval and volunteered to send to the men and officers in the Navy whatever donation of the Scriptures might be made. He promised to forward them by one of the supply vessels to a Christian Officer on board of the Flag Ship and this Officer would distribute them to all the ships in the fleet. We have sent 2000 Gospels and 50 New Testaments to be distributed in this way.

Since my return to Yokohama some of the missionaries and native

helpers have continued the work of Scripture distribution in Hiroshima and have met with great encouragement. Rev. Mr. Wilson has written to me saying, "I am glad to report success in the work. Interest at our preaching-places is increasing. Many come regularly and some have become inquirers. One soldier received a Testament two weeks ago and has read it from the beginning to the 8th chapter of Romans; and he says he wishes to be baptized and become a Christian."

Rev. Mr. Pettee of Okayama has spent some days in Christian work in Hiroshima, and says that in his judgment "No single piece of work done by the Bible Societies for years has been of greater importance to the general Christian cause in Japan. It is impossible to tabulate results; but it is very clear that a profound impression in favor of Christianity has been made by it."

Upon application permission was given me to visit the hospitals at Nagoya, Osaka, and Hiroshima, where the sick and wounded Chinese are kept. Copies of the Chinese Scriptures were supplied to such as could read, and they were received with evident pleasure. I have since been to the Red Cross Hospital in Tokyo where there were about thirty Chinese. At my request Dr. McCartee accompanied me; and as he had spent some thirty years in China he was able to converse with many of them in their own language. Opportunity was given to explain the object of our visit, and also tell them something about Christianity. The men listened with the deepest interest, and received with expressions of gratitude the books that were given. Three of the number were Mohammedans, but they were apparently quite as glad to get a copy of one of the Gospels as any of the rest. In all cases the same care and attention is given to these



prisoners as is bestowed upon their own people. I was told by the chief surgeon at the military hospital that artificial limbs are to be supplied by the Empress to both the Chinese and the Japanese soldiers alike.

I have since visited the Buddhist Temple in Tokyo, in which there are 179 Chinese prisoners who are not sick or wounded. We were permitted to give them copies of the Scriptures, and Dr. McCartee talked to them in the same way as at the hospital. At first the men were somewhat indifferent, but as they came to understand just what we were doing they were most eager to receive the books. The most of these Chinamen belong to the coolie class, and but few of them are able to read. They are greatly surprised at the kindness which they have received, and, under the circumstances, they have great reason to be thankful.

I am satisfied that this charity on the part of the Japanese is something more than a formal and outward show of generosity toward their enemies; and that the Japanese are hearty and genuine in this matter. From what I have actually witnessed I am disposed to discount very largely the reports that have been circulated in regard to what occurred at the capture of Port Arthur.

Having found the Vice Commander of the Tokyo Division very friendly to my work among the prisoners I ventured to ask if permission could be obtained to distribute Scriptures among the Japanese soldiers also. He answered very promptly, "I have the authority, and willingly grant such permission among these who belong to this Division." Then he proposed as there were 1,000 wounded and sick men in the hospitals, who had nothing to occupy their minds that they should be supplied first.

Some two or three days later I called upon the same man again and

obtained information as to the location of the soldiers in this Department and the number of men in each place.

On visiting the different quarters I found that I was expected, and there was everywhere a pleasant and cordial reception. At one of the barracks the men were arranged in a semi-circle and I was invited to address them before the distribution took place.

At first I intended to give the books personally to every man; but this was found to be impossible, and it was arranged that the work of distribution should be done by the petty officers. In this way none would be omitted, and I should be saved an amount of labor too great to be accomplished in the short time available.

When I asked for the same privileges among the soldiers of the Imperial Guard, I was informed that it would be given. The Imperial Guard are the select men from all over Japan, and the Chief of Staff, Col. Sameshima remarked that it is the ambition of both officers and men that they shall be the models for all the soldiers in the country.

Finding so much favor I then went to the War Department and requested from Gen. Kodama, the Vice Minister of War, a permit to visit all the garrisons in Japan and supply the men with copies of the Gospels. This was at once granted. The details were not then settled, but letters have since been furnished to the Commanding Officers of each Division instructing them both to permit my visitation and also give me such assistance as I should require. I have also been provided with such a list of the location of the soldiers, and the numbers in each place, as will enable me to do the work readily and efficiently.

The latest report from Hiroshima is that four chaplains have been

selected and will be sent to China (with the consent of the Government) to teach Christianity to the soldiers. Some of the officers have been making investigations into the character and conduct of the Christians, and the result has been so favorable that it is decided that the teaching of Christianity should be encouraged. On the 23rd inst. a regiment of 1,200 men at Nagoya was drawn up in line, and after an address about the Bible and Christianity, each of the men was supplied with a copy of one of the Gospels. Arrangements have been made to supply a second regiment of 1,400 men on the coming Sabbath in the same way.

In connection with the work of Bible distribution in Tokyo regular Christian services have been established in one of the barracks, and there will be preaching in another place also on Saturday next. The War Department has intimated that there is no objection on the part of the Government to Christian teaching; and it is simply left to the local commanders to decide whether it may be done or not.

Thus far about 30,000 Gospels and Testaments have been distributed. On the 1st of February 20,000 more are to be completed for the supply of the Imperial Guard. 40,000 more are to be ready by the 10th of February; and in the course of about a month more we hope to be able to place a copy of some portion of the Scriptures in the hands of every soldier and sailor in Japan, and a considerable portion of those now in China.

Hitherto the work of the Bible Societies and all missionary bodies has been looked upon by many of the people as an intrusion that was without official sanction and simply tolerated. Now it is placed on an entirely different basis; which, in a country like this, marks the beginning of a new era in all Christian

work. From this time on hundreds and thousands of the young men of Japan will no longer be restrained from the study of God's Word by military or other restrictions, and permission will be to them the evidence that the religion of Jesus Christ is approved by the highest authorities in the land.

Some have surmised that the Government anticipates announcing that Christianity is henceforth to be the state religion, but such a step is hardly to be expected at this period of the nation's history. All that the Christian workers in Japan should ask, and all that the most of them desire, is to be given full liberty to preach Christ to all classes, as the only Guide and Savior and then leave the seed of divine truth to spring up and develope its fruit in the renewed and sanctified hearts and lives of the people.

Yokohama, Jan. 30th 1895.

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### KASE ETSUKI.

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By the Rev. J. W. WADMAN.

THIS is the title of a small volume recently published by the Rev. J. C. Ambler, a missionary of the Protestant Episcopal Church. We welcome this highly interesting and instructive biography, not only for its own intrinsic value and use as a contribution to missionary intelligence, but because the facts and instances herein so beautifully set forth—facts and instances which go to prove the power of the Gospel of Christ over superstition and heathenism—are not as freely and fully given to the public as they should be. Either owing to the modesty of Christ's workers in Japan or the fact that we are all busy men and women and have little time to write about our work, many encouraging cases of almost daily occurrence, which, if known to the Christian public in the

home-lands, would prove intensely interesting and inspiring, are not as extensively published as they should be.

Mr. Ambler tells the story of Etsuki exceedingly well. Indeed it reads more like a romance than actual life. The subject of the sketch belongs to the old *samurai* class, his father being a retainer of the *daimyo*, Baka Chikuzen. As a boy he was well educated in all the accomplishments of these early days. From youth he was noted for his great physical strength and many stories are told in his native country to this day regarding his skill in the use of the bow and arrow. Etsuki passed through the Tokugawa rebellion in which he distinguished himself for feats of bravery and strength.

The story of his life at this time grows in interest more and more and reaches an intensely interesting climax in his attempted *hara kiri* over his master's fallen fortunes. After the Restoration, Etsuki is left to himself to carve out in his own strength his future fortunes. These were trying days for the fallen princes and soldiers. Many brave spirits succumbed to the terrible struggle and either died the death of despair or ended their life-tragedy in suicide. But Etsuki fought this battle as bravely as he had fought other battles. Though often reduced to the most abject circumstances, frequently shivering with cold and suffering from hunger, yet he persevered amid all these misfortunes in such a way as to win the admiration of all. Now he engages in the work of school-teaching and now he enters mercantile ranks and once we find him earning his scanty living as a clerk in a post-office.

Etsuki was learned in the religious beliefs of his day. He was regarded as a Buddhist scholar and was also known to have read extensively in Shintoism; but, like many others,

he was far from being satisfied. There was "an aching void." He longed for a surer way. His "soul cried out for the living God." His was a nature too grand, too broad, too expansive to be fed on husks. He needed the Bread of Heaven. And now Etsuki hears of the new religion. He obtains a Bible. He reads and studies deeply. He goes forth alone in the fields and groves and meditates. His great soul drinks in the life-giving truths of the blessed Gospel. His heart is "strangely warmed." He cries out in prayer for pardon and peace and immediately his whole nature is filled and surcharged with peace and joy. What a remarkable conversion! What a wonderful man! The tears will come to the eye of the sympathetic reader again and again as he follows the story of this man's new life with all its struggles and trials.

Etsuki was called upon to fight many battles but this conflict for Christ was his greatest. His life-long friends forsook him. The priests denounced him. Enemies arose on all sides; but the grace of God was wondrously sufficient and Etsuki came off victorious.

And now space forbids to dwell longer on this wonderful biography. Indeed it is impossible to give in this brief review a full and correct impression of this highly interesting little volume. To follow the author through all the interesting facts of the Christian life and work down to the death-bed scenes, and to hear the dying man's testimony to the power of divine grace over sin and death, is to feel that the book of the Acts of the Apostles is not yet a closed and finished volume. The list of Christ's heroes is being constantly added to. The heavenly ranks of martyrs are being continuously re-inforced.

Mr. Ambler deserves the thanks of the missionary public for this



booklet. It is profusely and beautifully illustrated with excellent cuts full of interest to the reader. It abounds also with instructive references to oriental philosophy full of value to the worker for Christ in Japan. No missionary can afford to be without a copy for himself, while a great deal of good can be done in the home-lands by its distribution. We bespeak for "Kase Etsuki" a large circulation.

*Note.*—This Book can be had at the Tract Society's Depository, 51 Tsukiji.

## FRAGMENTS FROM THE EAST.

By the Rev. A. MIYAKE.

### PART II.

#### I.—ETHNIC RELIGION OF JAPAN.

**R**ELIGION is so universal a phenomenon that we may safely call man a religious being. Our primitive forefathers had a religious belief long before the introduction of Chinese literature and Buddhism. This national religion is now known to us as Shintoism.

Many deny that Shinto is to be called a religion, but if we accept the comprehensive definition of religion as "the worship and service by man of invisible Powers, believed to be like himself, yet above himself," there can be no objection to considering it a religion. It differs from Buddhism in that it grew up without any prophet as its founder, and that it has no sacred books. Some of the Shintoists regard the *Kojiki* and *Nihongi* as their Scriptures, but they are simply historical records of primitive times.

The term Shinto, literally "the way of the gods," did not originally mean the "teachings of the gods." It used simply to denote the rites and ceremonies of worship—prayer, offerings, purifications, and various

ceremonies to be observed in worshipping the gods at their shrines. It was not a definite system, in contradistinction to Confucianism and Buddhism. What we call Shinto at present is of much later development and formation. In order to investigate the religious belief of our ancestors, we must go to our oldest book, the *Kojiki*, for information.

In opening the book we read: "In the begining of heaven and earth, the names of the God who dwelleth in *Taka-maga-hara* (High Heavenly Plain) are Ameno-minakanushi-no-Kami, (the god who governs all in the central place of Heaven), Takami-musubi-no-Kami and Kami-musubi-no-Kami" (*musubi* means "to bring forth" or to beget;," so the last two names refer to the mysterious power which produces all things and mean the same as "the God of creation.") Accordingly, it is evident that our ancestors believed in a God who is the creator and governor of all things. The book further says: "This triune God, co-existent, eternal and invisible, etc." Though they had not as perfect an idea of God as Christianity teaches us, there is no doubt that our ancestors had a dim conception of God as a being without beginning and without form. This God being the head and beginning of the whole creation, it seems that our forefathers adored Him, built places of worship, offered various products of the land and the water, to express their gratitude for His blessings.

Through the ignorance and imperfect religious conceptions of our forefathers, they fell step by step into errors and superstitions. Like the ancient Hindus, Greeks and Teutons, they regarded the mysterious forces or powers of nature such as the sun, wind, fire, frost or lightning, as the workings of separate wills, and personified each of them

as a great being. Thus polytheism based on nature-worship was gradually developed. Again, as in the ancient Latin-speaking world, the worship of ancestors and heroes came to be mixed together with the simple, original form of worship. As the rituals and ceremonies were greatly increased and became the chief things, the idea of God was gradually lowered. Finally our forefathers began to multiply the number of deities, not being satisfied until they had 8,000,000 gods. As St. Paul says, they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." In a poem by Motoori, the great authority on Shinto literature, we read *Kami to iyeba, mina hitoshiku ya omōran; tori naru mo ari, mushi naru mo ari.*—"Think not that the gods are all alike; some are birds and some are insects."

In studying the development of the idea of God among ancient peoples, we find that the monotheistic conception was attained by gradual development from the worship of nature and of ancestors, through scientific generalization and political consolidation in the course of long ages. That is, first polytheism, and then monotheism—this was the general order in the history of nations. But here in Japan, it seems to me, it is just the other way. A specialist in Japanese history who undertook to investigate, according to modern methods, the beginnings of this worship, came to the conclusion that in the earliest days, our forefathers were monotheists, worshipers of Heaven. Thus monotheism seems to have been our primitive religion, but it gradually degenerated, through ignorance, into the shameful form of polytheism.

It is true that the term *kami* ("god") is given to so many objects

that some have thought that the primitive people of Japan were worshipers of many gods. But that is not necessarily the case. At first they worshiped the God of heaven and earth alone, and gradually came to adore nature, ancestors and heroes in addition. Still at the very start they did this not exactly as true worship, but simply in the sense of a high esteem. At any rate, this tendency to esteem one's superiors as gods, has exercised a great influence in making the people orderly, peaceful and docile in all their social relations. Up to the time of the *Meiji* revolution,\* the governor of a district was called *Kami*; for example, if he was the lord of Musashi province, he was styled *Musashi no Kami*. Even now, the servants call their masters' households *O kami*. At entertainments the chief seat is called *Kami-za*. In feudal times all the knights and those in higher rank were almost exclusively worshipers of Heaven, not Confucianists nor Buddhists, and, in modern times, Shintoism has kept alive and fostered their valor, loyalty and courtesy. This spirit of obedience to, and high regard for, one's superiors tended somewhat to the honoring of father and mother, love between husband and wife, and amiability among brothers and friends.

There are gorgeous rites and rich ceremonies connected with this religion which cannot be mentioned here. In fact Shinto is rather a religion of ceremonies, and most of those who are in government positions are adherents of Shintoism, if not in life, at least in the matter of funeral rites. This religion is a star twinkling in the twilight of human history, foretelling the coming of the Sun of Righteousness to shine, with ever-growing brightness, upon individuals as well as upon the

\* A. D. 1868.—Eds.

nation. At present there are 191,168 shrines and 14,489 officiating priests in the whole empire.

## II.—A YOUNG GIRL ON HER DEATH-BED, OR THE POWER OF FAITH.

I never enjoyed such delightful and impressive moments in all my seven years' pastoral life as I did early in the morning on the 23rd of last December. Christ promised His people: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Again Paul says: "The Kingdom of God is not in word, but in power." I dare say I have seen this promise fulfilled, and this truth verified in the case of a young Christian girl on her death-bed. Let me briefly narrate it here for our edification and for the confirmation of the power of divine truth working in every believing heart.

Miss—— was an only child much loved by her parents. Her father is quite a renowned lawyer in the city where he lives. She received her education in the Christian girls' school here [Osaka], and was very diligent in her studies, always taking first honors at the terminal examinations. She possessed a lovely character, being quiet, gentle and polite. At the age of fourteen she confessed her faith in Christ and joined our church at the same time with her mother. Regular in her church attendance, firm in her faith, faithful in the discharge of her Christian duties, she often assumed the responsibility of teaching little ones in the Sunday-school.

Unfortunately her father proposed to give her in marriage to a young lawyer, who was not a Christian. She did not feel like getting married so young, and still less to a non-believer. But unwilling to oppose her father, she yielded. Unhappily, also, in her

new home she had to be in subjection to her aged mother-in-law, an extremely zealous Buddhist, fanatically superstitious, and bitterly opposed to the religion of Christ. Her father therefore bade her not to act like a Christian, nor go to church, till the old lady died. The mother did not know that her daughter-in-law was a believer in Christ, until shortly before her death.

The unhappy young wife reluctantly yielded to her father's bidding, and absented herself from regular public worship for more than a year. Her Bible and hymn-book were lying unused in the corner of a drawer. Yet, thank God, her heart always longed after God, and continued in secret communion with the Father who careth for His sons and daughters.

On the Sunday before Christmas, December 23rd, before dawn, there was an unusual knock at my door. I opened and received a message from the young girl's father, telling of her mortal illness and requesting me to visit her at the Osaka Hospital. At first, I was shocked by the unexpected bad news, and the next moment I wondered why the request was made. Why did the unchristian father and the obstinate mother-in-law send for the pastor of the dying one? I learned the reason afterwards. During the previous night, when it became known to her that she could not live long, she requested all to gather around her bed-side. Her face looked serene with perfect peace and fearless confidence. She thanked all, especially her parents, for their kindness in the past, and asked them not to weep for her, as she was going to the better kingdom. Then she begged her father to become a Christian and to do God's service in her stead. She particularly exhorted the servants to be faithful and true in all their duties. Indeed, the power of the girl's faith, long con-



ceased, now burst forth with full intensity. Her heavenly, calm countenance and peaceful spirit moved her father to realize the power of Christianity. Moved by love to his child, and impressed by the power of faith, working together in his heart, the father deeply regretted his previously unkind dealings with his daughter. So he immediately conferred with the obstinate mother-in-law, telling her for the first time that her daughter-in-law was a Christian, and that it would be a source of great satisfaction to the sick person if her pastor were called in. The mother readily agreed, and so I was sent for.

I hastened to the hospital. As I entered her room, she welcomed me with a smile, though in great pain. As I sat near her, she began to say to me in a low tone, with frequent interruptions on account of her great pain: "I am now dying, ready to go. I was taken ill last Sunday; if I die this Sunday, I shall be happy. I am now seventeen, half as many years as Christ lived on earth, and I am sorry for not having been able to do much for Him. All my dear ones are weeping in deep sorrow, but I have not yet shed a single tear. The heavenly Father is near me. I put my whole trust in Christ." I spoke to her a few words of encouragement and consolation, read some Scripture verses and left her after a short prayer. It was a farewell meeting. The next day, when information came that the patient was rapidly passing away, I hastened again to the Hospital. No sooner had I entered the room, than she expired, and her beautiful life was translated into the glorious Kingdom. All who were with her during her last days, are greatly moved. Her father especially is deeply impressed with the power of the Gospel. He has decided to become a Christian and is now studying the truth of God. One of the

Hospital physicians who attended her, was an avowed unbeliever, but now he acknowledges the need for and the power of the Christian religion. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." In life and in death, let us strive to show forth the power and glory of His Kingdom.

### III.—FOUR PRECEPTS FOR WOMEN.

In the *Reiki*, or the "Book on Etiquette," there are four articles stated for respectable women to attend to carefully. They are *woman's virtues*, *woman's words*, *woman's appearance* and *woman's handiwork*.

(a.) *Woman's Virtues*.—Among the many praiseworthy virtues, those of reverence and kind-heartedness are recommended as of the highest importance for women. They are to revere their father and mother, elder brothers and sisters, and esteem all those who are older in age. On the other hand, they should exercise love and kindness to all who are younger in age, and even to those employed in the household. The spirit of sympathy, or putting oneself in other people's place, they are encouraged to cultivate. Confucius once replied, when being asked if there was any one word which formulated the duty of man to man: "Reciprocity." Our Lord taught His disciples: "All things whatsoever ye would that men should do to you, do ye even so to them." Again, it is taught that modesty is the essential quality to be preserved in women. There is a great temptation for everybody to become puffed up, easily "to fall down upstairs," as some one has said. A severe criticism, which the public often makes on female education in Japan, is that intellectual attainments tend to make the girls gradually lose the quality of modesty.

Pride and conceit spoil the dignity and gracefulness of true womanhood.

(b.) *Woman's Words.*—We have heard that woman's talkativeness was one of the grounds for divorce in olden times. Quietness is recommended as most becoming for ladies. When it is necessary to talk, carefully reflect on what you have to say, and try to be clear and concise, so as not to be misunderstood. Avoid using mean words or expressions. In dealing with servants, never use harsh words or a loud tone. Chattering and gossiping are forbidden as a disgrace to womanhood. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body." Here permit me to say a word of criticism on a foreign custom which I cannot quite agree to. It is, namely, the habit of the wife's calling her husband by name, due perhaps to close intimacy, as well as the idea of equality. It may be nothing in other lands, but it never should be so in Japan. Though I believe our women will not imitate such an example, I hope this and other unbecoming practices will be carefully guarded against. According to our ideas, it tends to spoil the womanliness of the female sex in Japan.

(c.) *Woman's Appearance.*—"I will that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with braided hair, or gold, or pearls or costly array." This is the Biblical exhortation, but the same spirit is shown in the old precept for women in the East. Simplicity of dress, avoiding both luxury and gay appearance, is recommended. In appearing before company, particular care is taken with one's toilet for politeness' sake. Hasty and long steps are objectionable; walk quietly and rather slowly, keeping both hands straight down. Above all, the greatest attention

should be paid to keeping the dress clean and to looking clean. Truly Beecher said: "Cleanliness is next to godliness."

(d.) *Woman's Handiwork.*—This is first in practical importance for women. Girls, before and above other intellectual pursuits, must learn the practical art of house-keeping. If a girl marries without being able to make her husband's clothes or cook his food, it is a greater disgrace to her than anything else. In our Christian schools, the sciences and languages were and still are principally taught, with altogether too little training for domestic life. Public criticism of graduates from these schools on the ground that they know nothing about sewing, cooking and house-keeping caused female education to become very unpopular. The criticism is a quite reasonable one. We have been too busy bringing up only learned or theoretical women, if I may use such a term. But we must remember that the first and indispensable accomplishment of Japanese women is practical skill in domestic affairs.

Along these four lines, all Japanese girls are supposed to receive proper care and training. Though these precepts are good and satisfactory, yet the moral qualities of womanhood are rather at a low ebb. Paul said: "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Morality without religion is impossible. What human precepts could not do, the power of God is ready to accomplish. Christ is come to draw out the natural virtues hidden within, and to elevate the female sex to true and beautiful womanhood.

(To be continued.)

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# Woman's Department.

Edited by Mrs. KASHI IWAMOTO.

THE natural relation that should exist between men and women at all times and under every circumstance is that the one should be the complement of the other. A difference would necessarily exist as to the extent and limit of that relation, according to the measure of civilization attained by the parties concerned. In olden times the boundary line of woman's activity was the door-step of her house, her sole domain lying within that inexorable limit; hence came the title *kanai* (within the house). And narrower still was the domain of the lady belonging to a higher caste, who reigned in the more secluded part of the house and who was called *okusama* (inner chamber).

Just in proportion as the exterior contracts the interior shrinks. If one half of a sphere expands, the other must also expand, else the sphere is ruined. And just so, the extent of man's domain of activity should determine that of his companion, woman. Changes in times and circumstances account for the variation we notice in woman's sphere of activity. Wherefore we can not say, because the manifestation of her activity is different from what it was of you, that her relation to man has changed. Phenomena differ according to circumstances, but their relation remains always the same. To endeavor to make the phenomena the same at all times, or to suppose that natural law is destroyed with the change of phenomena is a mistake. The domain ruled over by the wife of a Minister of Foreign Affairs must

necessarily differ from that presided over by the wife of a farmer. The spheres of their respective husbands are different. Woman's duty consists in helping her husband, and it is but natural and right that her sphere of activity and usefulness should differ according to the environments of her husband and the calling he pursues.

In feudal days the constitution of society was such that very few variations were possible, and man's duty consisted chiefly in preserving the old heritage which had been handed down from generation to generation. And so, naturally enough, woman's life was of a humdrum, stereotyped kind, and definite rules as to her manner of living and helping her husband were made possible. It is but natural that it should have been so, at an age of conservative, stagnant feudalism. But in this age, when the whole world is at his disposal, and when everything is perpetually changing, we should expect a man's sphere of activity to differ according to circumstances, ability and occupation. And if this is the case with man, should we not expect the same in the case of woman? All who desire to keep woman in the same narrowed position which she occupied before cannot but be men who do not wish for the true companionship and help of woman, and who have yet to learn the true relation of man and woman.

Following the above course of reasoning let us see how great has been the change in woman's condi-



tion since 1873. When the fires of the Restoration burned hot in men's bosoms, and when their horizon of existence was greatly widened, at the same time woman's sphere was vastly enlarged also. The years 1875 and 1876 were times when the spirit manifested in the Restoration cooled down, and internal anarchy prevailed; at this time woman's sphere was affected accordingly. For five or six years from the year 1880, men's energy was concentrated on asserting their personal and political rights, and Western civilization was warmly welcomed. Then it was that the cravings for woman's education rose to the boiling point, and the foreign dance became the fashion.

But about the year 1886 a reaction set in, and the conservative party began to have its turn of ascendancy. Western civilization came to be moderated, Japanese literature was revived, national poetry and music were encouraged, and the old styles of hair-dressing and costume were re-adopted, and "Japan for the Japanese" became the cry from first to last in everything. There was in this spirit something praiseworthy, but, like every reaction, it ran to an extreme. Men's ideas became extremely narrow, and as a consequence woman's sphere also became once more limited. Ladies bade farewell to society; girls left school; men's old-fashioned ideas forbade their inquiry after the health of one another's wives; and the wives retired from the parlors. This sudden change exhibits but the ordinary course of nature, and need not be wondered at. It is almost amusing to see men surprised at this turn of affairs. Even among educators themselves there are some who are greatly puzzled at this change, and who endeavor to hide their discomfiture under the wise words: "Woman's education is indeed a problem!" They are such as do not know

the course of nature nor how to face it.

But the time is now rapidly coming when these perplexed folks may again raise their voices in joy and gladness. Men's horizon is about to undergo a great change again, and as a consequence woman's sphere will also again see a great enlargement. Japan has appeared upon the stage not only of the Eastern, but of the whole world, and has appeared not as a lay-figure but as a great actor.

What will be the state of Japan after the present war is victoriously ended? Treaties will be revised; mixed residence will be allowed; Japan will be accounted mistress of the Eastern world; and her commercial intercourse will become greatly enlarged. In a word, Japan will in a few years be as full of bustle and life as England, France or America. How active, how busy must the men be then! And what will be the condition of women? Men will then seek the help of the women they once drove into the sanctuary of the home as the only proper place for them, and will ask them to come forth, yes, will push them forth with the impatient cry of, "Why so slow? run! run!" When that time comes, woman should not hesitate and say: "A few years ago you took me out of my quiet seclusion, and required me to go out with you to parties and balls, to run apace with the fashion of the day. A little later, and you scolded me and said that the home was the only place for woman, and that I should not presume to go out of it. Now you come and tell me again to come out. Who can tell what your next bidding may be. I would rather stay than incur the necessary chagrin of going out only to be driven back again in a little while." No, ladies, you must not say so. It is your duty to help your husbands, and to adapt yourselves to their circumstances;

and readiness to meet the demands of the time is one way of doing so.

What would be the immediate effect of this great change in woman's sphere? That it would be the revival of civilized education should be as clear as day,—believed in by all who have any comprehension of the course of nature. The only thing that would require our care and attention at such a juncture would be that the education given should not be a foreignized education, but one that is adapted to New Japan, one that is the outcome of the independent Christianity of Japan. The incoming tide of this great revival will have its way in spite of everything, and the only caution necessary at this most important time is to direct the course of things and avoid repeating previous errors. The work of woman's education need not be confined to girls' schools. All should take a share in the responsibility.—*Jogaku Zasshi*.

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*Biographical Sketch.—Life of  
Mrs. Tō Kimura.*

Pleasantly situated in one of the less crowded and quiet quarters of Tokyo stands a well-known institution for the education of girls. If you were to enter the school room, you would find hung over the little platform a large photograph, a copy of which we give here. You would be told that the lady thus commemorated is the founder of this boarding school, which is notable as being the only one of its kind in the country founded and supported by native Christians alone. Although she is unknown to the present inmates of the school, excepting a few of the teachers, yet all who look upon her likeness pay a loving tribute to her memory, not simply as the founder of the school, but as their unknown though revered mother, and also as a noble type of

womanhood whose model they are proud to follow.

As the name of Rev. K. Kimura is doubtless still familiar to the many friends whom he met during his long residence in America, a brief sketch in three pages of his deceased wife might not be unwelcome. Especially may this be desirable as a memoir of her has been published and circulated among her admirers, as well as distributed among her daughters in the school.

Mrs. Tō Kimura was the daughter of Kozo Taguchi, a retainer under the Tokugawa Shogunate. She was born in 1847, and the name "Tō," or "stirrup," which her grandfather gave her was suggestive of the war-like time in which she was born.

Her father dying early, her mother gave her, a rigorous training in a systematic and well-ordered home. Her step-father too, seeing that she was superior to average girls, had her taught to read the Chinese Classics. In those days a comparatively small number of girls were taught anything except a few domestic accomplishments; but the frivolities of the *shamisen* had no attraction for her masculine nature, and she was taught the use of the halberd and the art of riding on horseback instead, in order to fit her for her future life of hardship and self-denial. Her great-aunt and the daughter of her teacher in Chinese Classics, Kawada, trained her in house-keeping as well as in the useful arts of cooking, sewing, shampooing, etc., thus preparing her for the multitudes of smaller duties pertaining to the position of wife and mother. In the meantime her step-father also died, leaving her half-brother, a young child, as the future head of the house. As there was nobody to look after the family except the mother and the old grandmother, and as they were in straitened circumstances, there was talk of

finding a husband for Miss Tō, so as to have him assume the headship. But Miss Tō objected to this and persuaded them to wait until her brother had grown up.

Mr. Kimura was also a student under Kawada, the famous teacher in the Chinese Classics, and was held by him in very high esteem for cleverness. Kawada's wife also looked upon young Kimura with much favor, regarding him as her son, and it was her idea to join him and Miss Tō in the bonds of matrimony. Miss Tō's family also wished for the union. It was when Tō was in her seventeenth year that the marriage took place. Only five days after the ceremony, however, duty called the young husband away. The Tokugawa Shogunate, which had held sway over the country for two hundred and sixty years; was fast crumbling away and riots and commotions broke out on all sides, threatening the overthrow of the order of things, until it became necessary for the government to take some active measures against the movement. It was on one of these occasions of active effort against insurrection that Mr. Kimura was called away from his bride and his home. And it was not until after three long years had passed away that he could return to his patient wife and enjoy conjugal happiness. But this enjoyment was destined to be of very short duration too. For when a year had passed away, during which the young wife gave birth to a son, the war of the Restoration at last broke out in all its fury, and Mr. Kimura had to obey the summons to defend the Shōgunate. On the evening before his departure he told his wife that as the government was now doomed, and his days numbered, the only desire he had for her was that she should bring up their son carefully so as to keep up the ancestral line. Mrs. Kimura replied

that though she did not care to live without him, she would obey his words, and hoped he would not for any thought of his home leave the least of his duties to his lord undone. With these encouraging words from his wife Mr. Kimura departed leaving to her the sole care, not only of their child, but also of her own grandmother's family. The tender solicitude with which she served the aged, and the loving carefulness with which she trained the young, amid privations and anxieties were really wonderful. Not infrequently was she exposed to divers kinds of dangers during these warlike times, and yet amid all these she maintained a wonderful constancy and fortitude of spirit. The issue of the war, as we all know, was the fall and dissolution of the Shōgunate. Mr. Kimura, though his life was spared, was now left very destitute. And at last he became an apprentice of a photographer until he was enabled to find a home for his family in a village near Yokohama. Seeing his family settled he departed for Shizuoka.

Mrs. Kimura thus left without means, and bereft of help, had to fight single-handed against the wolf ever staring at her humble door. She with her mother would take in sewing during the daytime, and at night would sell things by the roadside. So great was the strain she had to undergo at this time that once she was found by the road with her baby on her back in a swoon. Her subsequent trouble with her liver can be traced to this period. After several months Mr. Kimura came for his family, and together they went to Shizuoka. While they were there, many of the retainers under the Shōgunate found hospitable lodgings under their roof, and Mrs. Kimura was greatly pleased that thus she could somewhat serve their now dethroned Master. But once when a retainer came to her





Mrs. Tō KIMURA.

house asking for a night's lodging in the disguise of a travelling minstrel she felt the indignity of the disguise so much that she sent him away with these reproachful words, "You, a subject of Tokugawa, and not ashamed of that disguise!" The man felt the force of her words and in great shame went away leaving his *shamisen* at her door.

To help her husband penciuriary, Mrs. Kimura worked in the fields raising vegetables and poultry. Though she was so busily engaged, she yet found time to beguile the weary hours of her husband by composing poems and playing upon the *koto* (a musical instrument).

About this time Mr. Toyama, Mr. Kimura's friend, having been appointed secretary of an envoy to America, persuaded Mr. Kimura to accompany him. Returning home he consulted his wife about his friend's proposal. Mrs. Kimura after thinking awhile, said pleasantly that she thought that it would be better for him to spend a few years abroad than to stay at home brooding over the decline of Tokugawa. So that very night she made the necessary preparation for his departure, and the next morning she was left alone again. Mrs. Kimura was twenty-two years of age at the time of her husband's departure for America.

(To be continued.)

### *Bible Training Schools.*

For the benefit of those specially interested in the work of "Bible Training Schools" in Japan, inquiry has been made of several of them as to their present state and work.

Of the various training schools that which has the largest number of pupils is the one under Mrs. Pierson, No. 212 Bluff, Yokohama. It has been in existence some ten years or so, but it has been only the last two or three years that the present great number of pupils has been gained. It now

has about one hundred pupils. On the principle that that point can never be reached when one may be said to have exhausted treasures of the Bible, the school has no provision for graduation. But, while the pupils are studying the Scriptures, they are sent out by turns to different places in Tokyo, Yokohama, and places in the vicinity of these cities, according to the discretion of their teachers. The younger pupils are always accompanied by the older ones. Only a very few of the number enrolled in the school have married or returned home, and all the rest are staying in the school doing useful work. Their work consists chiefly in visiting the homes of the Christians as well as of the unbelievers, under the direction of the ministers of the various localities. But besides their prescribed work, they avail themselves of every opportunity to lead unbelievers to Christ. Many examples of conversions through their instrumentality could be given here, but space permits only the following one instance. Last year, when some of the girls in the school were suffering from "kakke" (a disease of the feet and legs), they went to Sakaki, a place known to be good for the disease. While there they met many young men who had gathered there for the same purpose, and to them they talked about Christianity and invited them to enlist under the banner of Christ. At least seven or eight of them accepted the invitation and became Christians. One of them is said to have been a very immoral man, giving a great deal of trouble to his mother and step-father; but since his conversion he has changed so greatly that his wondering family was gradually led to make inquiry about this powerful religion, and now the whole family have followed the example of their once wayward boy and have become Christians.

In the same neighborhood just

opposite the above school there is another one, called Seikei Jogakko, of the Methodist Mission. This school was established in 1884, and the number of pupils enrolled since is one hundred and twenty-six of whom twenty-two have graduated. Those that are engaged in actual evangelistic work at present number twenty-nine. More attention is given to intellectual education in this school than in the one previously mentioned. The school course extends over four years, during which psychology, logic and moral philosophy are taught side by side with the Bible. Two more years are

spent in giving practical knowledge of evangelistic work by requiring the pupils to engage in active work. Only such as have finished the higher common school course are admitted into the grammar department, and for those who are not so far advanced a preparatory department is provided. The ladies sent out from this school are doing very good work, and are well qualified to teach in Sunday-schools or to become deaconesses of churches. There are fifty four places in which the ladies from this school are now working.

(To be continued.)

## Children's Department.

### *A Winter Evening.*

WHILE you youthful readers of the *Japan Evangelist* are enjoying the long winter evenings around your bright fire-sides it may not be out of place for me to tell you how our children on this side of the globe spend theirs. Toasting your toes at the comfortable grate, and casting your dreamy wondering eyes on the blazing brightness, you may behold reflections of Japanese child life. I wonder if you have ever seen a Japanese "*Hibachi*." It does not come anywhere near your blazing grate or store. It is a box of various shapes and of different sizes made of metal, or wood lined with metal, is filled with ashes and is usually kept in very good order by means of "*hainarashi*" (ash-leveler) and a pair of iron sticks, called "*hibashi*." A pile of glowing charcoals is placed in the center and very soon the inviting kettle is singing cheerily over the fire. Around

this fire-place your little friends over here are clustering these cold winter evenings, toasting their dumpy little hands. They would not toast their toes as you are doing this very night. Oh no, they wouldn't for the world do anything so rude. Nor is there necessity for it. They sit on their little feet on warm cushions, which keep their toes quite warm enough. In the picture on the opposite page, you will be introduced to some of our little ones playing a game something like your back-gammon. It is one of our New Year games, and a great favorite among our little folks. Fortunately there is a *Hibashi*, such as I have been describing above, in the picture, and also there is a *Kotatsu*, another and a warmer kind of fire-place with us. Do you see the square thing covered with a comfortable, and grandmama beside it. Well, that is the *Kotatsu*, and this is what our children like



very much. "But I don't see any fire," some of our little friends will say. Of course you don't; it is inside of the square wooden frame, heaped up in a pot. The comfortable is put over it so as to keep the heat in. You sit around it and just put your little hands on the wooden frame and see how warm and snug it is, and if your toes are very cold, why I suppose you may just slip your feet in quietly and warm them on the fire; no one will see you. And what fun, if half a dozen of you should sit around it with your hands on the frame covered with the thick comfortable and try to guess whose hand you are tickling or pinching. Well, the girls you see in the picture seem to be more disposed to spend their evening less mischievously. The man reading the paper is, as you may have supposed already, their father. From the twitch about his lips it is very likely that he is reading some pleasant war news. Mother is sewing, perhaps, one of the girls' dresses. Our mothers don't knit as your mothers do, but how they sew, you have no idea. As has been said above the old lady you see at the *Kotatsu* is the grandmama. And you all know what a good grandmama is. I do not know whether this grandmama has such wonderful pockets as some of your grandmamas seem to have, but any way it is quite certain that the children think their grandmama the dearest and sweetest grandmama in the world. Well, such is the fire-place our little folks are enjoying and such is the company our children keep. You are fond of stories, aren't you? So are our children. And some of their pleasantest evenings are spent in listening to grandmama's fairy tales. But haven't you heard enough of our child life, at least, for this evening. And besides, it is high time that both you and our children should be in bed and so let us say, Good night!

A little girl of four was kneeling over her mother's knee saying her evening prayer. "Heavenly Father," her mother said, "we thank Thee for giving Kiyo Ko (the little girl's name) her daily rice." The little girl suddenly raised her head, "O, but I know the rice-man brings the rice. It isn't God at all." Then her mother had to explain why it was not the rice-man who gave her the rice and all the good things in life.

The same little girl thought that God was a little taller than Papa. "Why do you think so?" her mother asked. "Because," she said, "if He isn't tall, he can not do so many things for us."

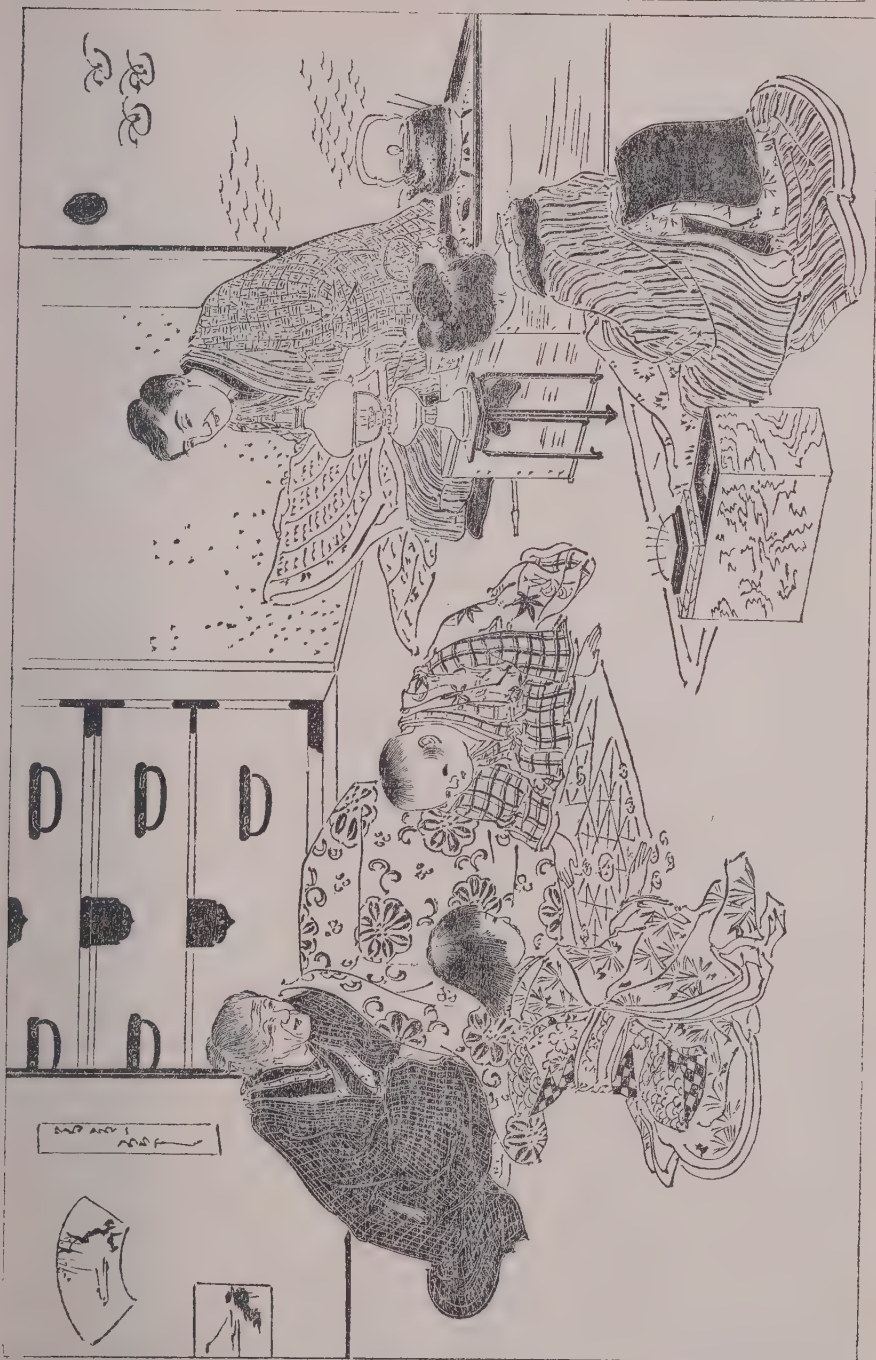
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A little boy three years old, got up one morning crying as hard as he could. His father gently took him in his arms and carrying him to the window said, "See the sun yonder? What a bright beautiful face! Let me see my boy just as bright and happy."

The boy stopped crying as the case always is, when the father happens to be the consoler. A few days later as the sun was setting in all its splendor, the rays were seen spreading out on all sides. "See, papa," the boy said; "the sun's got whiskers now."

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A little boy in Yotsuya Charity School has a father who has gone to the scene of war as a coolie. He says that he is praying God that his father may return unhurt, and if he does, he wants him to become a Christian. He has written his father asking him to make the promise. I think he will, because it is said that many going to the battle field are led to think seriously upon religious subjects. Many of the soldiers have half a dozen or more charms or amulets hung on their necks. No



A WINTER EVENING.

wonder they crave for something to protect them from danger. Well let us hope, if the father promises, and if he comes back safe, that he will keep that promise and learn to be a Christian.

*Some Older Ones Who belong to His Kingdom.*

The first is a dear old lady that I know. Such a hearty person is she that one hardly realize she is up in the seventies. Although she has very little hair on her head and one has to talk very loud to make her hear, her face has a charm for every one acquainted with her. When she smiles on you, as she invariably does, you forget that her cheeks are all wrinkles, and you seem to see dimples instead.

She goes to church on Sunday along with her good son, some twenty years younger than she, and takes her seat as close to the pulpit as she can get. She opens her hymn-book and delights to follow the tunes. Her eyes are fixed on the good pastor as she tries to listen to his sermon. But alas! she can not hear everything and where she does understand she sometimes finds it a little bit too much for her. The preacher is now turning his earnest eyes toward that student group. Still the old lady likes everything that she hears, and what part she can not hear or can not quite understand, why she believes to be all good, and she is pleased just the same. Well, I must tell you something about this old lady. You see she never had little grand-children to dote on, her son being childless, and both mother and son have been fond of keeping little pets around them. They have a Japanese lap-dog that they think a great deal of, and which they treat very much like a member of the family. There is nothing they would not do for their favorite which has now grown pretty old,

with scarcely any charm left that you can see. One time they bought some hens to keep and this dog, which seemed to object to these new rivals in his master's house, began to be very quarrelsome. It would bark and the hens would cackle and fly about, and there was certainly no peace in the yard. Of course all this troubled the peace-loving old lady. So one morning she took some food, called the dog and the hens together, divided the food between them and in her gentlest tones told them how wrong it was to quarrel, that it was her wish that they should live together in peace. And wonderful to relate they were never known to repeat their manifestations of animosity.

She believes in the power of prayer. At one time they were living in a crowded part of the city, and there was a certain closet in which the old lady arranged her son's books. But a naughty stray cat used to get between the roof and the ceiling, and cover all the books below with dust. What could the old lady do? She had no other place for the books, and that cat would repeat the offence in spite of everything. Wait, she can pray about it. Do you think it was too trivial a thing for her to pray about? I do not think so. It was a nuisance and a big trouble for the old lady, and I think she had a right to tell the Lord about it. And it was the loving Father who saw fit not to disappoint her simple faith, and, He kindly took away the nuisance. Very soon the cat ceased her visits. Her son delights to tell people about his mother and will say: "You ought to come and see her oftener, or you will never know her worth." Such cheerful people they are, it does one's heart good to be with them.

If you are not tired I must tell you about another old lady who has been some years in heaven. She was a still older person, called at



nearly the last hour to look in faith on her Redeemer. Very soon after she became a Christian, she was taken sick, and her family who gathered around her, knew that she was very near the other shore. Her son, a devoted man prayed with her, and the sick woman would forget herself and say "*Namuamidabutsu*" instead of responding to the prayer with "Amen." "*Namuamidabutsu*" you see is an invocation to Butsu or Buddha, and she had been used to repeating it all her life long. We all felt like crying when we heard this story and said that the good Lord would have no heart to frown on her mistake as she was so tired and sick.

#### SIMPLE SCENES OF JAPANESE LIFE.

##### IX.

##### FARMERS.

FROM remote antiquity much encouragement has been given to agricultural pursuits in Japan. In the early period of the Emperor Jimmu constant attention was paid to the construction of ponds and canals for purposes of irrigation. The Government owned large tracts of land, and numbers of farmers were employed to cultivate it. The people were free to reclaim waste lands and settle there. Their implements were primitive wooden mattocks and metal shears. Later on cattle-pasturing was practised to a pretty large extent.

At last agriculture came to be regarded as the chief source of national wealth, and for many centuries every possible encouragement has been given to its development. Some Emperors have been so enthusiastic in this as to remit a portion of the State tax in the case of farmers of the middle and upper classes, to facilitate the accumulation of capital for agricultural purposes. The cultivation of wet-fields for rice

growing came into vogue through the various experiments made possible through Imperial indulgence. Besides rice other food-stuffs must be grown. Grants of uplands were made. Barley, wheat, corn, sesamum, numerous kinds of vegetables, peaches, chestnuts, oranges, mulberries, hemp, cotton, tea and tobacco received increased attention. The people were encouraged to colonize uninhabited districts and to take possession of land wherever they wished to settle. Laws were enacted providing rewards for the cultivation of waste land and monetary aid for the excavation of reservoirs or trenches for drainage or irrigation. Thus through hundreds of years a wise Government aid and encouragement of the farmer may be seen enhancing the pages of Japanese history. A plan that paid.

Under the present Government, as is well known, special attention has been paid to the northern island. From a comparatively barren region Hokkaido has now become a garden of fruits and flowers, a goodly land to dwell in, a rich source of national wealth.

The Japanese farmer is frugal and industrious, slow to change, and solidly wedded to the methods and implements of his ancestors. The tide of Western civilization has hardly touched him yet. With all his present burdensome taxes, he keeps cheerful and patriotic. The present war between China and Japan stirs his spirit and he feels himself loyal and true, ready to march whenever called.

In the farmer Japan has a mine of material prosperity. The products of the soil so faithfully tilled, assure the country of continued well-being. The one great desire of my heart is, that the Japanese farmer may soon learn to avail himself of labor-saving machinery. He toils, and toils unnecessarily hard.—MAX MARRON.

## THE TRACT SOCIETY OF JAPAN.

By the Rev. J. W. WADMAN.

THE annual meeting of the Tract Societies' Committee held on the 13th of October, at the Depository, Tsukiji, Tokyo, was attended by a large number of representative missionaries and proved to be a meeting of more than ordinary interest. After some routine business, the general secretary, Rev. W. J. White, read his annual report, which contained many encouraging facts regarding the work of the Society during the past year. After speaking in a general way of the difficulties growing out of the war and the big earthquake of June 22nd, the Secretary proceeded to some interesting figures in connection with the distribution and sale of tracts and books. It was very pleasing to learn that the total increase of circulation over last year was 53,000—a fact sufficient in itself to demonstrate the success which in such large measures, is crowning the effort of this noble department of Christian work in Japan. Mr. White referred to an instance of the Society's work in which a soldier in the Japanese army was led to Christ through an accidental reading of a little tract entitled, "Christ knocking at the door." And this was only one instance among many. Hundreds all over the Empire were receiving messages of salvation and many hearts were being touched. To God alone belongs all the glory and praise.

*New Publications during the year.*

Books.....	8,500 copies.
Tracts .....	25,000 "
Reprint of old Books .....	3,000
" " " Tracts .....	375,000
This represents in all 6,016,500 pages.	

*Books and Tracts sold.*

Books.....	797 vols, equal to Yen	929.59
Tracts .....	201,195 " " " "	1,773.81

An increase over last year of 39,000,

leaving a nett profit of \$ 166.96, or about 17 %.

Over 540 books had been granted gratuitously, while 241 missionaries had received upwards of 126,788 tracts amounting to yen 1,223.79—the usual grant being 5 yen to each individual.

The grand total of grants was 127,330, the total value of which was yen 1,390.39.

*Sales.*

Total sales per .....	1893 = \$ 164.930.
" " " .....	1894 = 203.995.
Increase .....	\$ 39.000.
Total value of grants in 1893 =	113.547.
" " " " " 1894 =	127.330.
Increase .....	\$ 13.783.

The special work recently undertaken among the soldiers at Hiroshima was briefly referred to.

More than 10,000 tracts had been gratuitously forwarded to the noble workers of that city. Bro. White read extracts from letters recently received from the Rev. Messrs. McAlpine and Uteley, which were exceedingly encouraging, regarding this good work among the military classes in the south. The secretary also referred to the fact that access to the garrisons in Tokyo for the distribution of the Scriptures among the soldiers has recently been granted to Mr. Loomis, the agent of the Bible Society. Mr. Loomis had also informed him that permission from head-quarters had been granted to distribute Bibles in all the garrisons of Japan, which amounted to government approval of his work. Mr. White regarded the signs of the times as exceedingly encouraging. Doors are being flung wide open which hitherto were locked and barred. Treaty revision was also referred to as being a great cause for gratitude to God. On the whole the report was exceedingly interesting and was cordially adopted by the meeting. After re-electing the old officers by acclamation, the society adjourned.



FARMERS.





## RELIGIOUS THOUGHT.

## I.—PRESENT SHINTŌISM.

THE Shintō periodicals present little of special note. Many of them are occupied with a restatement of the definition of shintō. Shintō is to follow nature, and so far as it is a worship, it is the worship of nature, especially of man. The recent brilliant victories of the Japanese are due to the Japanese spirit, and the Japanese spirit is the result of following nature, or Shintō. Shintō is therefore the true cult for Japan. A religion in the ordinary sense it can not be called.

The *Kyōrin* quotes with much approval an article on "The value of Shintō" from *The Kobe Chronicle*. The following are some of the ideas advanced: Those who think that Japan must either accept Christianity or come under the power of Western nations do not seem to be aware of the fact that Japan is becoming the leader of the nations of the East. The Japanese, though in the past they have at times shown little appreciation of their native religion, shintō, are in these times beginning to know its value. They recall the fact that they were loyal and patriotic before Buddhism was imported. They have always been ready to sacrifice their lives for their country. And this disposition is Shintō. Shintō leads the hearts of the people into the right path, and teaches them that it is their duty to die for honor, for their emperor, or for their country. It also fosters obedience and charity. It was the spirit of the military class in olden times as it is now. When society was in danger of being broken up through the incoming of foreign influences, it served to unite the hearts of the people, a feat that challenges the admiration of the world. Even Mohammedanism has not equalled Shintō in such a stirring of the

hearts of men as resulted in the birth of New Japan. During the past thirty years the country has made marvellous progress amid many difficulties. The spirit of self-denial, which has been the important element in this progress, is the result of the shintō faith which has come down to the present through hundreds of years.

The victories of the Japanese army are due largely to the ability of the generals, but much more to the bravery of the soldiers. The soldiers, owing to their, Shintō faith, think it their glory to suffer for their country and to die for it on the field of battle. Behind the spirit of the soldiers is the spirit of the people in general, which is of the same character.

No European influence can overthrow this spiritual fortress of the Japanese. Japan will not give up its ancient Shintō belief, nor the Buddhist faith either, for upon these religions are founded the independence and glory of Japan.

## II.—WITH THE BUDDHISTS.

Buddhist current literature deals mainly with two things, reviews of the past year, and the importance and necessity of Buddhist propaganda in Korea.

The *Bukkyō* for January in giving a review of the 27th year of Meiji (1894) speaks first of the literary activity of Buddhism during the year.

1.—Various individuals have made attacks upon Buddhism. These have been well answered by Buddhist writers. The attacks were of course the outgrowths of ignorance, but they served the useful purpose of rousing Buddhist circles into greater activity. The answers by the Buddhists were spirited springing, as they did, from earnest conviction.

2.—The spirit of free inquiry as represented by the Unitarians has been recognized and to some extent

adopted by Buddhists as well as by Christians.

3.—Historical research has become more general since the publication of a magazine for historical inquiry called the *Bukkyō Shirin*. Mr. Fujiu wrote a history of Buddhism, and Mr. Nakanishi became the author of an interesting work on the history of the propagation of Buddhism in the East.

Under the head of practical activity the writer says that owing to the prospects of the speedy opening of the country to foreigners, toward the close of 1893, the Buddhists during the first half of 1894 were active in making preparations for this change. But when the war broke out in July they were obliged to turn their attention to the new opportunities offered by it, some wrote books setting forth the Buddhist view of the war while others went to Korea and China to visit the armies there and to observe the religious condition of the countries named. The war has given a splendid opportunity for the spread and strengthening of Buddhism in Korea and China.

A prospective view, given by the same leading Buddhist magazine in the December number, is briefly as follows:—

1.—Since our country has been opened, and Western civilization has been introduced, we stand at the head of Oriental nations so far as progress is concerned. The world's civilization in its westward movement must necessarily pass our land. Hence there is upon us a twofold mission. First, we must receive fully and assimilate the western civilization which is the result of thousands of years of development, and must carefully lay the foundation for its future progress in the Orient. The second is to lead the other Oriental nations by the light we have received. This has been recognized as our mission for a long time, but doubts

have existed as to our strength for this task. The war with China has now removed these doubts. We have no fears now, and we ought to push right along to fulfill our heaven-appointed mission. We have been a small nation, but from the coming year we must be a great nation. How can we become a great nation? not by being intoxicated with our victories nor by becoming bewildered with the praise of others. We ought to be sincere, far-sighted and humble. These are the characteristics of a great nation. We must enter the new year with solemnity. But whence come solemnity and sincerity? men are most solemn when facing a supreme Being, and hence solemnity comes from religion. Therefore the Japanese people ought to enter upon the new year as a religious people.

2.—The religionists of the country ought to enter upon the new year with confidence and determination. Recently the study of comparative religion has become prevalent, and the nature of different religions is being made clear. Science and philosophy are assailing the foundations of religion. Buddhism, which was believed to stand on a firm philosophical foundation, has met difficulty. All these things indicate that there are problems which demand the best efforts of religionists for their solution. Religious workers, in order to meet the situation, should be thoroughly united in spirit, liberal in their views, and earnest and faithful in practical work.

3.—The Japanese Buddhists occupy an important position among religious workers, so what has been said about religionists in general applies with special force to them. Questions that urgently demand their immediate attention are "How can the non-reality of truth be established?" "Is pessimism the true doctrine of Buddhism?" and "Are



the doctrines of the Greater Vehicle the true doctrines of Buddha?" In practical work Japanese Buddhism is writing its first page of missionary history. There have been some Buddhist workers in Korea and China, but their efforts were confined mostly to the Japanese resident in those countries. But from now on many priests should be sent to Korea, where by education and preaching they should be able to furnish such reports of success as will give much inspiration to the work at home.

The *Dentō* presents an elaborate plan for missionary work in Korea, and incidentally shows how well Buddhists have observed the methods of Christian missions. It also indicates in an interesting way how the difficulty about differences of sect are to be met.

### III.—ALONG THE CHRISTIAN CURRENT.

What is most characteristic of recent Christian literature is its hopefulness. It is believed that the effect of the war will be to reverse the tide toward conservatism and national exclusiveness, and set in motion numberless currents favorable to Christianity. The most conservative element of Japanese life has hitherto been the military class. But the notifications of Generals Yamagata and Oyama to their respective armies enjoining the exercise of humaneness and charity in their treatment of the enemy were really Christian in spirit. The Christian soldiers who have gone to the war are proving that Christianity does not kill bravery and patriotism, as has been charged. The people will now see the true nature of Christianity. The Emperor in his declaration of war against China used the phrase "in the providence of Heaven." This is a virtual recognition of the one invisible God, and is by implication such high official sanction for Christianity as it never before received in Japan.

The leading paper of the churches, fostered by the Reformed and Presbyterian Missions, says that the country is passing through a second revolution. The question of the day is, what shall be the relation of Christianity to the new era upon which the country? The answer in brief is, that Christianity must be preached if Japan is to be saved. All Christians as well as those who favor Christianity acknowledge the necessity of preaching the religion of Christ for the sake of social reform. But it seems to be a present defect of preachers that they regard social reform as much more important than the salvation of individual souls. They seem to lack the spirit of Christ, who came to save lost souls, and who said that there is joy among the angels in heaven over one sinner that repents. The main reason why Christian work does not prosper more is because the importance of men's individual relation to God is not realized. A deep sympathy with the individual souls with whom the preacher comes in contact is necessary. He should think of them and pray for them individually. Without such a spirit no man can succeed in winning men for Christ.

The *Gokyo*, the Methodist weekly thinks that the Christian schools in Japan ought to change their curricula so as to make their education more industrial. The recent Minister of Education gave the government schools a decidedly industrial turn and won the gratitude of the people thereby. Christian schools, if they wish to prosper, must meet the popular demand, and seek to turn out not gentlemen but men well equipped to engage in some particular occupation.

Another leading paper says that the world is astonished at the progress Japan has made during the last twenty years, and nobody can deny that Christianity has been an

important factor in bringing about this result. The Christians have been leaders in almost every enterprise. They were first to call for female education, first to hold public lecture-meetings, first to engage in many philanthropic endeavors. They may be called the representatives of the progressive party. The people generally are beginning to see and recognize this, and the general attitude of the country has in consequence recently undergone a great change.

### NOTES FROM THE MISSIONS.

#### I.

#### AMERICAN BAPTIST MISSIONARY UNION.

THE writer of these notes said in the last issue of *The Japan Evangelist* that Mr. Hattori of Ferris Seminary was a member of the teaching staff in the Theological School. He should have said, Rev. Kota Hoshino of Ferris Seminary. He wishes also to supply an omission by saying that Mrs. A. A. Bennett is Instructor in Sacred Music. He wishes further to add that Rev. E. N. Walne and wife are of the Southern Baptist Convention, and not of the "Society Baptist Committee," as the type-setter made him say.

\* \* \* \*

One of our number, Rev. Wm. Wynd, has recently returned from a short sojourn in China, three weeks of which were spent in Swatow. He says that in spite of the war all was quiet in this section and the work of the station going on as usual. Some were carrying on the work of the station proper, while others were either starting out in their house-boats for evangelistic tours, or were actually far up the river visiting the outstations. One young lady was out alone, so quiet is this section, visiting her Bible-women. Mr. Wynd further says: "The

Chinese Christians do not take the war so seriously to heart as do the Japanese. At one place which I visited the Christians, after questioning me about the progress of Christian work in Japan, asked me to convey their good wishes to the Japanese churches. 'Tell them,' they said, 'that although our countries are at war, we feel that we are brethren, and will unite with you in praying that, whatever may be the outcome of this war, the cause of Jesus may continue to advance.' Hearing such sentiments advanced at such a time makes one feel the strength of the bond that binds Christians together. At Swatow I also had an opportunity of seeing some of the Chinese warriors, and these did not impress me so favorably as the Chinese Christians."

\* \* \* \*

An instance of the influence Christianity is obtaining gradually among the people of Japan is seen in the following clipping from *Gleanings*: "At Taira the pastor, Osaku San, has been honored by his towns-people in being entrusted with a large sum of money (about \$635.00 Mexican) which has been collected for the aid of the families of soldiers who are in the war and cannot provide for the needs of those dependent upon them. It was said in the meeting that Christians are honest and kind; therefore it was best to entrust the money to him."

\* \* \* \*

Superstition among the common people is not entirely a thing of the past.

A lay worker laboring till recently in connection with our missionaries in the southern part of the Empire writes that reports have been circulated concerning him that he steals children and uses their blood for medicine. If it had not been for friends whom the Master raised up for him, and who testified to his honesty, his work would have suffered much. It is a question how far these reports were

set in motion by the enemies of Christianity, who sought, by playing on the fears of the people, to make the preaching of the Cross in vain.

\* \* \* \*

In Shibetsu, forty miles north of Nemuro, in the Hokkaido, is a healthy work, even though small. Mr. Parshley, the missionary connected with this field, writes that "the delightful feature about the work is that it is mostly done by our Deacon Namioka, who is doing all in his power to lead his fellow-countrymen to Christ. He maintains all the services of a regular church, including Sunday-school and weekly prayer-meeting, the pastor from Nemuro visiting Shibetsu but once a month. The services are well attended, and there are about twenty-five regular hearers. This field is a special comfort to us, because it is an illustration of what all missionaries long to see, viz., an effort on the part of our native brethren to evangelize their own country at their own cost."

\* \* \* \*

The first term of the Theological Seminary closed December 24th. Good work was done in the class-room and a good spirit prevailed. The students, twelve in number, put in practice in evangelistic work the lessons they learn in the class-room. During the fall they averaged each week about sixteen services, in which not far from twenty-four sermons or addresses were made.

\* \* \* \*

Miss Buzzell says concerning the Sendai Girls' School: "Especially encouraging is the intense interest with which the girls are studying the Bible, the avidity with which they drink in the gospel truths, and the way in which they apply them to their own hearts and strive to live by them in their every-day lives. A spirit of unity and love pervades the whole house, as they try to live before each

other the principles which they teach in their Christian work, for each one has her part in the Lord's work."

Miss Mead adds: "The girls have kept up their regular Sunday school work, and trained the children for Christmas exercises. On Christmas day we opened our 'Thank-offering Box,' which we had set up the year before, and found we had eight *yen* for the Woman's Baptist Foreign Missionary Society of the West; and Sato Tatsu San (Bible-woman) added one *yen* of her self-denial money.

"Just before the New Year, the students gave six *yen* on the church debt—and three *yen*, sixty *sen* to the Nasu no Hara Orphans' Asylum. This last was from self-denial money. During the year our pupils have given nineteen and one-half *yen*, besides their regular church subscriptions. The last one of our larger class of girls was baptized last month." It may be added that the school has eighteen pupils, thiteen in the regular department and five in the Bible-woman's, and that a *yen* means as much to one of these girls as \$5.00 does to a school girl in the home land.—S.W.H.

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## II.

### MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

#### CONDITIONS OF THE MISSION.

The American Board Mission feels itself short-handed for the crush of work now on hand. With Drs. Berry, Davis, DeForest and their families, Mrs. Taylor and Misses Brown (E.M.), Daughaday, Gardner, Gunnison, Meyer, Shed and Stone absent in America; Rev. and Mrs. O. H. Gulick and Miss Dudley in Hawaii; some half a dozen others who ought to be out of Japan so far as health considerations go, and with the nerves of still others bared to the quick, it would be easy for the rest to



get discouraged at the mountain of work rising before them at the dawn of the new year.

What increases the difficulty is, that with all the opportunities open before them, they are by no means clear that a call for new workers is imperatively demanded. The situation is so delicate, and the responsibility is being shifted so rapidly to Japanese shoulders that at this juncture the wisdom of further enlarging or even keeping at its present status distinctively foreign missionary service, is very questionable. This is no place to argue the question. I refer to it simply to explain the action of one large Mission, whose members though crowded with work until many of them are fit subjects for hospitals, cannot bring themselves to ask for any new men and for only enough ladies to fill vacancies or properly carry on the work in hand.

In this connection it is pleasant to record that several Japanese connected with the Doshisha Hospital or Nurses' School, hearing that Dr. Berry had received flattering calls to remain in America and that family reasons had led him to consider the advisability of so doing, have written him urgent letters begging him to come back to Japan.

#### ITEMS FROM THE STATIONS.

Mrs. Stanford reports an encouraging work at Bōdaiji, a farming village not far from Kusatsu Junction, where she made an enjoyable tour early in December.

Several of the Mission ladies in Kyoto, together with three Japanese, sustain a *kōgishō* (chapel) where the attendance is increasing steadily. In the line of helpful service and for bait to the distinctly religious meetings, there are classes in English, (for which there is a loud call now in Kyoto, especially in view of the Exhibition to be opened there in April), German, sewing, &c.; also, of course, Bible classes and preaching.

The workers at the *Airinsha*, or House of Neighborly Love, which is Dr. Gordon's peculiar charge, have their hands full and their hearts cheered by the steady progress of the movement.

Seven students, of whom five were girls, united with the Doshisha church the last Sabbath before the holidays.

The Girls' Schools both in Kyoto and Kobe sustain successful Sabbath-schools on Sunday afternoon for the children of the neighborhood.

Baikwai Jo-Gakko in Osaka, Mr. Naruse, Principal, has introduced recently a popular feature, viz., occasional lectures from successful Christian business men on such practical subjects as Commercial Geography, Trade, Book-keeping, Economics, and Short-hand. The girls are greatly interested.

Kobe Station reports a new work in Shodoshima, an island lying between Okayama and Takamatsu. The island belongs to Kagawa *ken*. I think Christian work was begun there by Dr. Theo. Gulick. There were three baptisms the first week in December.

Mrs. Yokoi, mother of Rev. J. T. Yokoi, who is now studying at New Haven, Conn., U.S.A. and of Mrs. Ebina, wife of the pastor of First Church, Kobe, died at her daughter's residence about the middle of December. She was quite a remarkable woman, one of the choicest products of old Japan re-invigorated by the gospel and grace of Jesus Christ.

Christmas was generally celebrated as usual. One of the Niigata churches made the day memorable by presenting some thirty-four suits of clothing to little children whose fathers were "off to the war."

"Prayer Week" was quite universally observed by the *Kumi-ai* churches but as a rule the meetings were thinly attended. Churches as churches are greatly prostrated, but Sabbath-schools are thriving, and

many individual workers are very earnest. The new year brings a number of changes and resignations. There is a great scarcity of really devoted, able and practical evangelists. Eight or ten such are wanted to-day by churches and stations. "Where are the nine?"

#### OKAYAMA ORPHAN ASYSUM.

Thanks to many special gifts, the orphans had a merry time at Christmas, with plenty to eat, a beautiful English Christmas card apiece and lots of fun generally.

All accounts were handsomely settled on December 31st. There were not many such, as the principles of the institution forbid it to run up bills with no money in sight. The girls are doing finely on their weaving. Henceforth they will weave all the cloth used in the Asylum except what is contributed.

Mr. Ishii, the superintendent, was specially touched by three gifts one day last week, all from Japanese. No. 1 was \$16 from the father and mother of a little girl who died last October. It was sent as a sort of legacy from the dead child, the three-year-old darling's photograph accompanying the gift.

No. 2 was \$3 from a non-Christian who received the money from the Government as a reward or prize for a fine exhibit of marble from his quarry at Mitsuishi.

No. 3 was \$50 from a Christian man in this city, "the unappropriated balance of one-tenth of his profits for the last six months." Several Japanese Sabbath schools and Y.P.S.C.E. contribute quite regularly to the Asylum.

January the ninth, twenty of the orphans and their helpers went down to Hiroshima with their gay new uniforms, fifes and drums to serenade the soldiers just leaving for the front. Hiroshima Christians hired a tea-house near the port of exit and shouted *banzai* for three days as the soldiers

marched by. Of course there were banners and great Chinese characters explaining that this hearty send-off was from the Christian Relief Society of Hiroshima and the Okayama Orphans. It was a very dramatic and effective climax to the large amount of special Christian work done for those soldiers during their two months' stay in Hiroshima. The older officers especially appreciated the music, and even Count Yamagata is reported to have been perceptibly touched by the conduct of the orphans and to have lingered long enough to ascertain who those patriotic youngsters were. That portion of the army certainly has a very friendly feeling toward Christianity, and if possible the impression should be followed up as the soldiers go to the front. Large plans with this in view are already on foot, and will be carried out, provided the prayers and gifts of Christ's people are equal to the strain of this extra service.

J. H. P.

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#### III.

#### THE MISSION OF THE EVANGELICAL ASSOCIATION.

The Church, as the name implies, is strictly evangelical. Its founder was Jacob Albright, a noble and devout citizen of the state of Pennsylvania, U.S.A. For many years the members of this Church were known as the "Albrights," and even to-day, in many parts of the world, the preachers of this Church are called "Albright preachers." Some call us the German Methodist Church; but this is a misnomer. The German Methodist Episcopal Church is quite another Church. Though our work was, originally, exclusively in the German language, at the present day we have few clergymen in the U.S.A. who neither speak nor understand English. Some of our Conferences (annual) are, at present, exclusively English.

This Church, though not the greatest

nor the wealthiest in the world, is in spirit and practice a mission Church. From her very incipency she manifested a decided missionary spirit; first, by seeking to save the German element of the state in which she was born; second, by reaching out into other states, when salary and bodily comforts were far below par, braving various perils and the severity of northern climates, leaning upon God for temporal and spiritual support; third, by going into Europe among the people of Germany and Switzerland, where, after much hardship and persecution, we have to-day two large and flourishing annual Conferences; fourth, by crossing the "broad Pacific's waters" and opening what has proved to be a successful work in Japan.

The Mission of the Evangelical Association in Japan was established by the General Conference at its session in Philadelphia, Pa., in 1875. The lamented Dr. Frederick Kreckler, well known in Tokyo as a zealous, faithful and deeply pious man of God, and the Rev. A. Halmhuber were the first missionaries to represent our Church in Japan. They arrived in Yokohama in November, 1876. Dr. Kreckler was an American, Rev. Halmhuber, a German. Dr. Kreckler had a wife and three children, but Rev. Halmhuber was a single man. These missionaries were accompanied by Miss H. J. Hudson, who was appointed to labor among the women of Japan. Though a small beginning was made in Yokohama, Dr. Kreckler, soon after arriving in Japan, began mission work in the city of Tokyo, while Rev. Halmhuber opened a promising work in Osaka. These workers were re-enforced in 1880 by the arrival of the Rev. J. Hartzler and wife, and a few years later by the Rev. W. E. Walz and wife. In 1882-3 the Mission was called upon to pass through serious affliction. Rev. Halmhuber took sick and was compelled to leave his work for a season,

until his nerves, which had been shattered by much study, were to some degree restored; and in April, 1883, Dr. Kreckler, while attending a Japanese patient, contracted a very malignant form of typhus fever and died.

In 1884 the Rev. F. W. Voegelien and wife were added to the Mission, as was also Miss A. B. Johnson. From the time of Rev. Voegelien's arrival, the work, which had been largely confined to Tokyo, was extended to various parts of the country. The management of the Mission was also soon transferred, by the Board of Missions, from the hands of Rev. Hartzler to those of Rev. Voegelien. The whole work now began to assume the attitude of an annual Conference. The number of native workers increased as days went by, and in 1886 efforts were made to hold a *nenkwai*, or annual meeting (unofficial) with the native workers, which meeting continued annually until 1893, when the Mission was organized by Bishop J. J. Esher into an annual Conference, consisting of five foreign missionaries, four regularly ordained native elders, two ordained native deacons, and five preachers on probation. Some of these brethren were advanced in their orders at this session of the Conference and others were admitted on probation.

In 1886 the Rev. F. W. Fischer and the Rev. G. E. Dienst with their families arrived in Japan, and plans were at once begun for a Seminary in connection with the work here. Native workers had thus far been instructed in theological subjects privately by the missionaries, and the needs of a Seminary became imperative. In the spring of 1887 Rev. Dienst gave instruction in various secular branches daily to the student helpers, and in the autumn of this same year the Seminary was formally opened with eighteen students, with Rev. F. W. Voegelien as Director, assisted by Revs. F. W. Fischer and G. E. Dienst.



Until the year 1893 this Seminary consisted of two courses of study, an academic and a theological course of three years each, instruction being given in English, German and Japanese, Chinese classics being optional. At the organization of the annual Conference the work had so multiplied that we found ourselves compelled to suspend the academic department and arrange for a theological school only. This has proved quite successful, instruction being given in the languages above stated to such was are capable of understanding English or German.

In 1890 the Rev. J. I. Seder and wife and the Rev. F. C. Neitz and wife arrived in Japan, and the latter is now in charge of our work in Osaka. During the years prior to the organization of the Conference, the missionaries Halmhuber, Haltzler, Walz, Mrs. Kreyer, Miss Hudson and Miss Johnson returned home or engaged in other vocations. The Mission at present consists of five missionaries with their families, occupying two mission stations, fourteen regularly appointed native preachers and five student evangelists, occupying seventeen different fields of labor extending from Fukushima *Ken* (or province) on the north, to Osaka on the south, a Theological Seminary with five students preparing for the ministry and one semi-monthly religious paper with a fair circulation.—G. E. D.

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#### IV.

#### EASTERN PRESBYTERIAN MISSION.

The story of this Mission is parallel in time to that of modern Japan, which, although but a few years in duration, yet, considering the changes which have occurred, and the advances which have been made within it, may well seem a long time indeed. The Mission story naturally divides into two time periods; first, before the establishment of the Western Mission; second, since that time.

In the first period the Mission was known as the Presbyterian Mission in Japan, its field of operation being whatever stations it was able to occupy, without special regard to geographical location, except as strategic points. Of these stations Kanazawa on the west coast deserves special mention, Rev. and Mrs. Winn then and mostly by themselves holding the situation, where until the present time they have continued to contribute so largely to the well known evangelistic and educational work in which for some years past others also have worthily shared. About ten or twelve years ago this station was incorporated in the Western Mission which was then established; with a new station as central at Ōsaka, and since then this Mission has borne its present name.

The original Mission was begun about a decade before the fall of the Shogunate. Of the veterans who were in Japan at that epoch-making time, Dr. and Mrs. Hepburn of world-wide mention are enjoying the sunny evening of an eventful life among home scenes and friends, while Dr. Thompson, who in those early days conducted a party of the enterprising young Japanese on a tour in the West, is now with his family taking a well earned and much needed rest in Europe and the home-land. Other missionaries have come in the interim, most of whom have remained, the most recent having now been six years on the field. Nearly all the force lives in the Capital, where the institutional work of the Mission is located. One resides in Yokohama and three in the Hokkaido, (Island of Yezo).

This Mission is one of the charter members of the federation known as the Council of the Presbyterian and Reformed Missions, and from its organization has regularly contributed to it. It shares in the oversight, financial support and educational work of the Meiji Gakuin. It has under its own care and direction in

the Capital, the Joshi Gakuin, or Young Ladies Seminary, the Woman's Bible Institute, and the Kemo schools, or schools for children; in Yokohama a school for the young, and in Sapporo a school for girls. Through the past these schools have done a good work for Japan, as is evidenced by the record of the greater part of those who have gone out carrying their influence into the activities of life.

The year just closed has been one of quiet but determined effort. Advances have not been unusually striking or extraordinary, but there have been marked instances of good feeling, evangelistic spirit and earnest prayer. Increased attendance at one of the prominent preaching-places, increased interest in study and devotional exercises in one of the schools, welcome to one of the members of the Mission on the occasion of a visit to the Chinese prisoners in one of the prominent hospitals, and welcome in the country to members on their evangelistic tours—these are among the reports to the Mission at its late annual meeting. J. M. McC.

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#### V.

#### THE JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.

Rev. W. E. Hoy, the editor of *The Japan Evangelist*, has treated his friends and acquaintances to a genuine surprise by suddenly deciding to take advantage of a furlough granted him over a year ago. His family had previously sailed for America last May in the expectation that Mr. Hoy would follow them as soon as circumstances permitted. The situation, however, afterwards appeared to him to be such as precluded the possibility of his going home, and arrangements were made with a view to the return of his family by about Christmas of last year. But at the eleventh hour

events changed their course, and Mr. Hoy sailed from Yokohama per "Empress of India" on December 9th, 1894, joining his family at Carlisle, Penna., the day after Christmas.

Mr. Hoy has labored as a missionary in Japan for about nine years. His main strength was exerted in work connected with the *Tōhoku Gakuin* at Sendai, which institution he was largely instrumental in establishing. With ceaseless energy he toiled in the service of what he believed to be the Lord's work, and richly earned a much needed rest. A pathetic interest attaches to Mr. Hoy's home-going in view of the fact that his father, who lives at Mifflinburg, Pa., has been an invalid for years, and has latterly kept up a precarious existence, buoyed up, no doubt, by the hope of again seeing his son before departing in peace. Mrs. Hoy has been a faithful helpmeet, and has thrown her whole soul into her husband's work. Since her return to America, with three small children to care for, she has managed to move about the Reformed Church considerably, delivering addresses, raising money for various objects and increasing the circulation of *The Japan Evangelist*.

For the past six years Rev. D. B. Schneder has been superintendent of the Sunday school of the Nibancho Church in Sendai, and under his care the school has done well. Owing to responsibilities having been piled on his shoulders, he was constrained to resign. Rev. S. S. Snyder, the most recently arrived missionary, was elected to succeed him, and has entered upon his work with enthusiasm.

#### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

LAST year there were 357,913 marriages and 116,636 divorces in Japan.

Mr. Moody has been invited to come to Japan for evangelistic work, and has accepted the invitation.

\* \* \* \*

In Japan the postal service is used eight times a year on an average by each inhabitant.

\* \* \* \*

The meetings held during the Week of Universal Prayer by the foreign missionaries living in Tokyo are said to have been well attended.

\* \* \* \*

The article on Emergency Work for Soldiers:—"The Duty of the Day" will be issued in pamphlet form. Copies of the same may be had of the author, by addressing him at Okayama, and paying postage.

\* \* \* \*

The Japanese Christians at Osaka held union prayer-meeting in the Naniwa church, December 27th and 28th, 1894. Over 200 persons attended each meeting, on an average, and received much spiritual benefit.

\* \* \* \*

The pupils in the various Christian Girls' Schools in Yokohama held a bazaar, November 10th, 1894. The sum of 370 *yen* was realized, and contributed for the use of the Japanese army and navy.

\* \* \* \*

A non-Christian recently visited all the Christian Girls' Schools in Yokohama and subsequently wrote: "I do not recognize the necessity of religion for both sexes. But it is only prejudice that makes our people dislike Christian Girls' Schools. \* \* \* Let our people not dislike Christian principles, if they really love their daughters."

\* \* \* \*

Several years ago a number of Japanese ministers living in Tokyo organized a "Christian Club," the main object of which is to co-operate in carrying on religious work. The members of this Club have recently

decided to preach on "Missions" the first Sunday of each month, and to hold a prayer-meeting over the same subject the first week of every month.

\* \* \* \*

Christian work is being carried on among the large number of prisoners in the Hokkaidō, and apparently with success. Recently eight criminals were rewarded for good conduct while under confinement. All of them have been under the instruction of Rev. Mr. Otsuka.

\* \* \* \*

The *Katei Zasshi* ("Home Journal") says that since the beginning of the present war between China and Japan there has been a great decrease in crime. There have been no arrests of soldiers in the various garrisons in Japan, and the civilians that have been apprehended are chiefly old offenders. This fact is supposed to find its explanation primarily in the wave of patriotism which has swept over the land.

\* \* \* \*

The Woman's Temperance Society at a meeting held December 20th, 1894, decided to hold public meetings every two months, not only in the interests of temperance, but also the general culture of women. It was also resolved to enlarge the size and scope of the "Woman's Temperance Magazine," by adding educational and religious departments. The Society is drawing up a petition for submission to the Diet.

\* \* \* \*

Elsewhere reference is made to the death of Rev. T. Yokoi's mother, which occurred December 19th, 1894. Mr. Yokoi is a prominent minister of the *Kumiai* (congregationalist) Church, and is now studying at Yale University. His father was assassinated years ago in a political contest. About the time of the Restoration (1868) an English school was opened at Kumamoto, which the son attended. Here



he became a Christian, but to the great grief of his mother, who supposed that his conversion from Confucianism to Christianity was due to imperfect training on her part. So she resolved to suicide, unless her son recanted. One night, it is said, she sat with him in a certain room, dagger in hand, she and asked him why he believed in the foreign God. Mr. Yokoi with great earnestness justified himself for what he had done, and his mother finally relented, soon afterwards herself becoming a Christian.

\* \* \* \*

A remarkable story is told of concerning the conversion of Mr. Kwan Tanji, who until quite recently "was a judge in the Kobe Local Court where he gained great credit by his powers of discernment and his conscientious discharge of duty." Poor health and the consequent uncertainty of his life produced in him a deeply religious frame of mind. He applied to a Japanese pastor in Kobe for spiritual counsel and became an earnest Christian. "One day while examining a culprit brought before the Court, a doubt suddenly seized him as to whether he was justified in undertaking such a task." Believing himself to be as great a sinner, in the eyes of God, as the culprit before him, he deemed it utterly out of place for one sinner to sit in judgment upon another. The judge resigned his position, and after all attempts to dissuade him from his purpose had failed, he was allowed to leave the bench. He now lives a life of poverty among the poor, and devotes himself with great zeal to his new calling as a street-preacher of the Gospel. Mrs. Tanji has also become a Christian, and willingly shares her husband's changed and straitened circumstances, for her new faith's sake.

\* \* \* \*

Rev. Henry Loomis, of the Bible Societies' Committee for Japan, writes to a friend about a recent

experience of his in distributing the printed Word among Japanese soldiers. "Last Saturday" [January 12th, 1895], he says, "I was not only given permission to distribute scriptures among the soldiers of the Imperial Guard, but invited to the Palace and thanked in person by Prince Komatsu, the commander-in-chief. I know of no more important event in the history of modern missions in Japan.

"Yesterday the soldiers in one of the barracks were drawn up in a semi-circle, and I was invited by the commanding officer to address them in regard to the Bible before presenting each one with a copy of the Gospels. I am simply astonished at what God is doing for us in opening the hearts of the people and preparing the way for the triumph of His Word."

In a postscript Mr. Loomis explains that "Prince Komatsu is a cousin of the Emperor, and has recently been made commander-in-chief of the army, and his action is practically the sanction of the Emperor. The Imperial Guard numbers 18,800 men. They are the picked men from all parts of the country."

\* \* \* \*

The Central Committee engaged in work among the soldiers at Hiroshima has appointed sub-committees in the principal cities to help raise the necessary expenses towards sending Christian workers to China to work in the army. They wish to secure subscriptions from private and other sources to the amount of \$1000 in order to prosecute their plans. We feel sure all friends of this good work will respond generously to this appeal. We understand that one Chaplain has already left and as we go to press Rev. Y. Honda leaves for the front. May God's richest blessings go with these brethren and may they win many souls for Christ as their reward.

# The Japan Evangelist.

VOL. II.

APRIL, 1895.

No. 4.

## INTRODUCTION OF CHRISTIANITY INTO JAPAN.

By S. WATANABE.

Translated by KEINOSUKE YABUUCHI.

(Continued.)

### CHAPTER II.

#### NOBUNAGA OTA AND CHRISTIANITY.

##### "NAMBANJI," THE CHRISTIAN CHURCH.

IN 1560 Nobunaga Ota conquered the province of Owari, and, gradually subduing the lords of many neighboring provinces, came to Kyoto with the *Shōgun*\* Yoshiwaki Ashikaga, who had been driven out of the capital by a certain powerful lord. He was feared and obeyed in the western provinces. At this time a missionary named Ulgan came to Hizen and preached the gospel. Reports about him soon reached Kyoto, and in 1568 Nobunaga sent for him, and on September 6th he gave audience to the priest at the castle of Adzuchi. The priest gave him many valuable things as presents, and through an interpreter asked permission to preach Christianity.

\* In feudal times supreme temporal authority was usurped by a *Shōgun*, the *Mikado* or legitimate ruler being allowed to exercise only spiritual authority, until the Restoration of 1868.—Eps.

Then one of his attendants and a scholar advised him not to grant permission, but Nobunaga did not take the advice. Finally he donated a lot of ground at Shijō Bōmon in Kyoto. It was four *chō*\* square and on it a church was built, which was called *Enryakuji*. *Enryakuji* was one of the names of the year, and there was only one temple which was called after the name of the year, and that was the *Enryakuji* at Hiyeizan. So the Buddhist priests of Hiyeizan protested against giving that name to a Christian church. Then the name was changed to *Nambanji*, that is, "southern savages' temple."

"The History of the Nambanji" contains the following records:

"In the days of the Emperor Ōgimachi, a ship of the southern savages entered the harbor of Nagasaki. In it there was a man called Ulgan, who was about nine feet tall, and had a small head, a red face, round eyes and a long nose. His mouth was large, and his teeth were like those of a horse and whiter than snow. He had gray hair, and was about fifty years old. He was from a Christian country of the southern savages, and came to preach the religion of the God of Heaven. Every

\* A *chō* = 358 English feet.—Eps.

day he went about among the different temples of Nagasaki. The people crowded around him to see his strange appearance. Some tried to draw his picture, and others drew up descriptions of him and sent them to other provinces and to Kyoto.

"Nobunaga, who was at Adzuchi in the province of Ōmi, heard of Ulgan, and wanted to see him, but was afraid that Takashige Ryuzōji, the lord of the province of Hizen, would detain him. So he consulted with a retainer of the *Shōgun* called Gennai Safukaya and forged a letter from the *Shōgun*. Then Gennai went to Kyūshū as the messenger of the *Shōgun*. Gennai presented the letter to Takashige. The latter read it, and learned that the *Shōgun* wanted to see the priest. He did not know that he was being deceived, and sent the priest to Kyoto with some of his servants. Nobunaga sent his servants and received the priest, taking him to his castle at Adzuchi. Takashige was very angry when he found out that he had been deceived. The priest arrived at Kyoto on September the 3rd. But on August 24th, a strange sound was heard at the temple of Sumiyoshi, and sixty-six pine trees fell to the ground. When it was reported to the government, the officials thought that although the falling of the trees in itself was not strange, yet as the number sixty-six was the same as that of the provinces of the country, possibly it might be an evil omen. So they issued orders to the temples for the offering of prayers for the safety of the country.

"The foreigner staid at a temple for three days after he reached Adzuchi. On September 6th, he was invited to the castle, and there met Nobunaga. Ulgan wore a woolen garment which had a short skirt and long sleeves, and the right breast of the coat was folded over the left. He looked like a bat with its wings spread. His voice sounded like the cry of a pigeon.

Nobody could understand his speech. He had something in his bosom that filled the room with a sweet odor. When he appeared before Nobunaga, he put his legs together, clasped his hands on his breast, and lifted up his head. That was his salutation. He made seven presents—a telescope with which one could see as far as seventy-five miles, a microscope, which magnified a mustard seed to the size of an egg, fifty tiger-skins, carpets, guns, *olea fragrans*, a mosquito net, and a rosary. The rosary had forty-two beads which represented the number of Christian countries. Nobunaga asked through an attendant what the object of his coming was. Ulgan answered through an interpreter that he came to preach Buddhism. (At that time Christianity was called Christian Buddhism. The people thought that it was Buddhism, because it came from the south, and some of the missionaries shaved their heads and beards and wore the ordinary dress of Buddhist priests. So the people believed it to have come from India.)

"After the interview, Nobunaga assigned him to a temple, and ordered one of his vassals to entertain him there. There were many consultations held about permitting Ulgan to preach his religion. Some advised Nobunaga not to give him permission, but he did not accept their advice. He donated a lot of ground in Kyoto. On it a temple was built, which was named *Eivokuji*, after the name of the year. The priests of the *Enryakuji* thought that it was an infringement of their rights to use the name of the year, and became very angry. The high-priest of the temple tried hard to keep them quiet, but in vain. All the priests of the temple gathered together in the court-yard and wrote a forcible complaint to be sent to the government. One hundred and thirty of them went down the mountain and presented the complaint. The govern-



ment was afraid of the priests, who were a regular mob, and a courtier was sent to Nobunaga to acquaint him with the trouble. Nobunaga very reluctantly complied with the Imperial order, and, changed the name of the temple to Nambanji, giving at the same time a tract of land yielding an annual income of five hundred *koku*\* of rice. The magnificence of the edifice surprised everybody."

Nobunaga ordered Ulgan to call more missionaries from Europe. Soon three Spaniards came. They were Frade Padre, Kerikoli Iman and Jaris Iman. Their ship entered Ohama harbor in Wakasa. This was probably because Nobunaga did not want them to land in the province of Ryūzōji. They entered Kyoto through Omi, meeting Ulgan at Nambanji, and reported their arrival to Nobunaga, who was very glad, and invited them to his castle. The reception was just like the one when he received Ulgan. The new missionaries were about one foot and six inches taller than Ulgan. Their faces were a little pale, and their beards yellowish. They wore garments similar to those of Ulgan. They gave six presents—a precious stone of green color, a package of spices, a desk made of agate, ten tiger-skins, ten dog-skins, and fifty bundles of woolen cloth. Nobunaga ordered his retainer Hasegawa to entertain them.

Korikeli and Jaris were very learned in medicine, as well as in their religion. They asked Nobunaga to give them land for cultivating grasses and plants for medicine, saying that the object of the religion of the God of Heaven was to save men from the sufferings of the physical body as well as from the power of sin. Nobunaga readily acceded to their request, and the missionaries selected a piece of ground fifty *chō* square at Ibukiyama in Omi. They planted about three thousand

medicinal plants. They also imported much merchandise, which they sold. In their temple were ornaments on the borders of the roof made of *shippō*,† flags of gold brocade, a canopy made of brocade, sixty-one varieties of spices, and other valuables. Many people crowded to see them. From the temple were sent out many persons to every part of the city and its vicinity for the purpose of inviting poor people who suffered with disease. A hot bath and clean clothes were given to the patients. Of course, some of them died, yet many were cured. As even lepers were healed, the report that the missionaries had wonderful powers of curing people was soon spread over the country. Many sick people came to Nambanji for treatment. This gave the missionaries a good opportunity to preach their religion. When the people came, the priests conducted them to "the Buddha's temple," (as they called their place of worship), and let them worship the mirror and the cross. Many superstitious practices were indulged in, but I will not mention them now.

Such was their method of working. The number of believers increased day and night. Three of the converts took up the work of preaching. One was formerly a Buddhist priest, named Keishun, from the province of Kaga. He had been suffering from leprosy, but was so poor that he could not secure any medicine. He left home, and finally came to Kyoto. While lying down at Makuzugahara, he was taken to Nambanji, and received treatment. After a few months his disease was entirely cured. He was so grateful that he recanted his old belief, and became a Christian. Another was at one time a merchant named Yasuyemon, living in Sakai. He was formerly very rich, but failed in his business, and, moreover, fell ill.

\* *Koku* = 5.13 bushels.—Eds.

† *Shippō* = cloisonné, or enamel-ware.—Eds.

So he ran away from home, and became a beggar. The third one was a farmer who had lost his property, and had been living in a temple in Kyoto with the merchant just mentioned. They were taken to Nambanji, where they were cared for. Then they became believers. The priests were greatly impressed with their cleverness and made them preachers, calling them by Christian names. Their preaching in Japanese was very effective, and many people were converted.

It is said that to the families of those who were taken to Nambanji for treatment twenty-five *sen* each was given every day. Often strong and healthy people came to the temple for the sake of the money. But the priests cared nothing for such tricks, and gave money and valuables to the converts. On the other hand, the priests received nothing from the believers. By and by, one *sho*\* of rice and some money were given daily to each believer. The priests kept four secretaries, four apothecaries and eight assistants. Every morning the people crowded to the temple to receive their portions.

(To be continued.)

### REV. D. CROSBY GREENE, D.D.

By the Rev. D. W. LEARNED, Ph. D.

REV. D. CROSBY GREENE, D.D., was born at Roxbury, Mass., February 11th, 1843. His father was a corresponding secretary of the American Board for sixteen years, and his mother's father (who was also father of the Hon. Wm. M. Evarts) was connected with the Board as treasurer and secretary for twenty years. Dr. Greene served for a short time in the war and graduated from Dartmouth in 1864, and from Andover in 1869. At his

graduation he was already under appointment as a missionary of the Board to China, but shortly afterward it was decided to open a mission in Japan and Dr. Greene became the first member of that mission, he and his wife being the sole members of the mission for more than a year. They arrived in Japan November 30th, 1869, and after spending a few months in Tokyo removed to Kobe, and were the first missionaries to settle there, Bishop Williams of Osaka being then the only other missionary between Yokohama and Nagasaki. Dr. Greene remained at Kobe four years and it was largely through his work that the first church west of Yokohama was organized there in the spring of 1874. From there he removed to Yokohama to take part in the translation of the New Testament, to which work he devoted himself till its completion in the spring of 1880. After a vacation at home he became a teacher in the Doshisha School at Kyoto, taking the chair of Old Testament Exegesis. Besides his work as teacher he did much evangelistic work, and also served the school as architect, planning and supervising the erection of its first three permanent buildings. After another vacation, during which he spent some months in Germany, he began another period of work in Tokyo in 1890, and is now living there engaged in general missionary work. Besides the various forms of work already mentioned, Dr. Greene has been the mission's representative on important committees, and has had much work to do in that way.

From this sketch it is easily seen that he has had a varied experience in missionary life, both as to place and as to form of work, and it may be added that the American Board's Mission has no member who surpasses him in capacity or usefulness

\* *Sho* = 1½ quarts.—Eds.



Rev. D. C. GREENE, D.D.





as an all-round missionary. Some others perhaps excel in some special qualifications, but in a high average of the various qualities and powers needed in a varied missionary work, no one in our mission excels Dr. Greene. Another of his traits is a broad-minded toleration of varying views and a generous fair-mindedness in his judgment of fellow-workers, which in combination with a temper given neither to over-elation in prosperity nor to excessive depression in despondency, fit him to an eminent degree for missionary life in Japan.

#### DR. J. H. DE FOREST'S ESTIMATE OF DR. GREENE.

DR. GREENE is the *Father* of the mission, and when he got his D.D. we thought it stood for Dear Daddy. His seventy-five children all rise up and call him blessed; for he has been a good example to us all of what a missionary should be—faithful in his studies, accurate in his language, thoroughly sympathetic with the Japanese, whether Christians or non-Christians. I heard a Japanese once say, “Dr. Greene is the *gentleman* of the American Board’s mission in Japan. Certainly he is always careful not to give offence, and thoughtful for all whom he meets. Like a great many other men, his having just the right kind of a wife has been an unspeakable blessing to him. She is just as kind, sympathetic and polite as he is.

Dr. Greene’s success as a missionary is owing to his statesman-like qualities as well as to his knowledge of church life. He loves diplomatic questions. He knows intimately the effects of the extraterritorial privileges upon both the foreign and the native mind. He knows his political environment and its bearings on mission work as perhaps few others do, and uses this knowledge to clear up or prevent misunderstandings.

#### THE OUTLOOK FOR CHRISTIANITY IN JAPAN.\*

By the Rev. D. CROSBY GREENE, D.D.

IN appearing before you this afternoon in response to the urgent invitation of certain friends, I must not be understood as presuming to pass a dogmatic judgment upon the very complicated situation which confronts us. I shall content myself with the more modest task of setting forth certain opinions which have gradually formed themselves in my mind, together with a few of the considerations upon which those opinions are based. If, in doing so, I fail to dwell upon what some call “spiritual” forces, it is not because I ignore them or underrate them. It is simply that I am forced to limit myself to one side of a great subject, a subject so great, indeed, that even with this limitation, it cannot be treated adequately in the time at my disposal. You will not, however, infer that I admit that the forces with which this address deals are in any proper sense less spiritual than those to which that term is sometimes restricted. As I have thought over this subject, the words of Christ have stood out before my mind in letters of burnished gold,—“My Father worketh hitherto.” God is in His world; its forces are His and the ultimate goal of their operation is the establishment of His Kingdom of righteousness and peace.

In the first stage of the missionary work, which roughly speaking may be said to have closed with the year 1871, the prospect was far from bright. After twelve years of labor the results were small, the opportunities for evangelistic effort few and the opposition bitter and persistent. In the next stage, which may be said to have closed with the year 1890, the restrictions were in

\* An address delivered before the Tokyo Conference, December 6th, 1894 (slightly abridged).

large degree removed, and the progress of Christianity was encouraged rather than hindered by those in positions of authority. So rapid was the growth, that the most sanguine prophecies of the final victory seemed by no means incredible. During the third period now current, it is seen plainly that the growth was less healthy than had been supposed, and that the brilliant promise of former years cannot be realized for many years to come. While thus frankly admitting that we have in the past under-estimated the difficulties which oppose the progress of Christianity, is it not possible, on the other hand that, impressed as we naturally are by these difficulties, we lose sight of those auxiliary forces, the sappers and miners of the Christian army, if we may call them so, which are destroying the foundations of the trusted strongholds of our opponents? Their operation is unobtrusive and is easily overlooked, but yet its efficiency can hardly be over-estimated. It will be my main purpose this afternoon to enumerate some of these auxiliary forces and indicate the part which, in my view, they are playing in the drama now unfolding itself before us. First of all, however, I shall endeavour to set before you certain features of the present situation which must be borne in mind throughout this discussion.

The first feature which I wish to mention is the lack of a vivid sense of personality on the part of the Japanese people. This lack may be emphasized unduly. Mr. Percival Lowell has, as I think, so emphasized it in his book,—“The Soul of the Far East.” Still, that the sense of personality has developed more slowly in Japan than in most Western countries must be admitted. This slower development has been in large degree owing to the influence of Buddhistic and Confucian philos-

ophy, and has served to make the people less responsive to the appeals of Christianity. A prominent Japanese scholar, who is also well read in the philosophical literature of the West, not long since denied in my hearing that there was among his countrymen any conscious longing after a personal God. The deep yearning after communion with a personal God embodied in that pathetic utterance of Professor Clifford, I quote from memory, “I have seen the sun go down on a soulless heaven; the great Companion is dead,” would seem to have been quite foreign to his mind. The late Professor Romanes, in a period of great despondency, wrote to a friend that with the loss of his faith “all the worth passed out of life.” The Psalmist in like distress cried out:—“O that I knew where I might find him!” Such a longing after God is dependent upon a vivid sense of personality. This sense of personality is the natural concomitant of theism and has been markedly developed in the West since the Protestant Reformation. In so far as it is undeveloped, faith must suffer.

In earlier years we did not notice this undeveloped sense of personality. Our attention had not been called to the matter, and it was natural to attribute to superficial causes what was due to a different habit of mind. Moreover, since all such national characteristics are relative, and are not evenly distributed through the nation, there were early brought in contact with the missionaries some, at least, whose mental habit was inclined towards faith. Then again, the necessarily direct relations of the missionaries to the individual Christians during the first years served to foster in their Japanese associates the development of this sense of personality which Dr. Martineau has called the great gift of the West to the East. In those



days when the work was small, nearly every Japanese Christian was in close relations with some missionary, and was able in a degree to see spiritual things through the eyes of his foreign teacher. Now, however, our relations are necessarily more remote. We come near to individuals still, but so far as the great mass of the 100,000 Christian Japanese are concerned, they hardly come within the circle of the personal acquaintance of any missionary. This is not on the whole to be regretted. It is eminently fitting that the growth of Christianity, both as an organization and as spiritual life, should be a natural, unforced growth.

During the past few years, the old philosophies have seemed to be re-asserting themselves. Even in Christian circles the attempt is made to trim Christianity to the measure of the pantheistic faith. In a recent number of the *Rikugo Zasshi* there appeared an article which has been described by a Japanese reader as nothing more nor less than the old Confucian philosophy of the Tokugawa days clothed in Christian phrase. The writer, apparently an agnostic as regards the existence of a personal God, ridiculed as idolaters all who insist on the existence of such a God, as an object of faith and worship. Men of this class emphasize ethical Christianity, but their grasp of the personal element is weak. Their faith can not rise to the passionate loyalty of a Bernard of Clairvaux, and in the face of a strong social movement it fades away, as their loyalty to the chiefs of their old clans in the short space of twenty-five years has faded out of sight. This rapid decadence of the sense of loyalty toward the feudal lords is of much significance. Keen observers, not foreigners only but Japanese statesmen as well, were at one time deeply anxious lest even

the sense of loyalty towards the Emperor should be seriously weakened by the political controversies of the day. Happily that danger has passed away. The war now in progress has been the means of bringing the Emperor much nearer to his people. It has given opportunity for the manifestation of personal traits which have won for him the affectionate, the personal, regard of his subjects. Loyalty is no longer directed mainly to the *Mikadothum*, as a German observer has expressed it, but to the Emperor himself. Without underrating the impressive exhibitions of devotion which have marked the history of Japan in the past, it certainly will not be denied by any well-informed student of history, that the moulding force of the principle of loyalty upon life and character would have been far greater if there could have been added to it a larger element of that personal reverence and affection which, as now directed towards His Imperial Majesty, is, I believe, one of the greatest blessings incident to the present war. The same causes which rendered this loyalty weak in a time of great political excitement, have served also to sap the foundations of religious faith in many minds, and to causes analogous to those which have revived and ennobled that loyalty, we may look for much help towards a deeper and brighter faith in a personal God.

Another feature of the present situation, which I will notice, is the sensitiveness of the Japanese people to the great world movements of the age. This is, perhaps, owing in part to their long seclusion, but there are other reasons to be assigned for this very abnormal degree of sensitiveness. The most important of these lies in the smallness of the educated class and the gulf which separates it from the mass of the

people. This gulf is gradually closing as the result of the common school system; but the scholars of Japan still live in a world relatively remote from the mass of their countrymen. There are those among them who have gained an enviable place in the world's estimation. There are many others, less known but not less worthy, who have been initiated into the cosmopolitan guild of scholarship. While they are not less patriotic than their countrymen, their minds are open to the currents of the world's thought, and owing to their, as yet, relatively small numbers, the resistance to these currents is less marked than in the case of their European compeers. In the Christian community this sensitiveness to the world movements is very strong. It has often been said that the Christians are found chiefly among the lower classes. There could not be a greater mistake. The whole Christian community numbers not far from 100,000, that is, about one-fourth of one per cent. of the total population. I think I am quite within bounds in saying that 25,000 of these are *shizoku*, who constitute five per cent. of the population. This means that there are five times the normal number of *shizoku* among the Christians. In a recent Cabinet, one minister was a Christian, besides two or three vice-ministers; the Chief Justice of the Supreme Court and several judges of the Court of Appeals are Christians. In the first Diet twelve members were Christians, including the President of the Lower House, and the Chairman of the Committee of the Whole—sixteen times the normal proportion! In the Upper House the proportion was about six times the normal. In the later Diets the number of Christians has varied. In the present, I think there are seven Christians, including the Vice-President of the Lower House. In the Imperial

University, both among the professors and students, the proportion is also several times above what would naturally be expected. This disproportionate number of men of education and influence among the Christians, taken in connection with the smallness of the educated class in the country at large, will, I think, account for the amenability of the leaders of public opinion in general and the Christians in particular to the great world movements of the age.

Let me refer to some of these in the order in which they have attracted my attention. The first which I will mention is the evangelistic movement, which was at its height during the two decades closing with 1890. There was great enthusiasm all over the Western world. The missionary societies were unusually prosperous. The Young Men's Christian Association took on new life. The Christian Endeavour movement began and attained to great proportions in all English-speaking countries. In Germany the evangelistic efforts of Dr. Stöcker and Counts Bernsdorf and Pückler met with large success. A prominent Japanese statesman who visited Germany during this period told the late Dr. Neesima that the Emperor William, Prince Bismark, and the Grand Duke of Saxe-Weimar, if I mistake not, all expressed to him their great interest in the progress of Christianity in Japan. He further said that though he had formerly believed that religion with these men was a mere matter of political expediency, he was now convinced of the sincerity of their faith and the earnestness of their evangelistic purpose. Here in Japan not merely the missionary body, but very many teachers in the Government Schools entered heart and soul into evangelistic service. Japanese, returning from America, England and Germany,

brought with them in some degree the same spirit. It was natural that this enthusiasm should spread, and that the whole community should be in a condition of great expectancy. That this enthusiasm has been to some extent dulled must be confessed—not merely in Japan, but in other parts of the world. The attention of the Church is occupied more largely than at any other time during recent years with the intellectual aspect of religion. It is not strange that in such a time of intellectual ferment there is some letting down from the high standards of evangelistic enthusiasm of more peaceful days.

Another movement which I will notice is that which leads towards nationalism. It is seen in Russia in the persistent effort to secure homogeneity throughout that great empire. A similar tendency has manifested itself in Germany. In America and Australia, the agitation against immigration is but another form of the same spirit which induces an emphasis of the national as against the universal. The so-called reaction in Japan is, as I believe, a result of this wide current which has affected so strongly the national life of nearly every country of the West. It takes on a special form in Japan, and combines with itself certain reactionary tendencies excited by the rapid growth of the Christian community in numbers and influence, but it is none the less a part of the same movement. This tide has gained greater momentum here chiefly because of the less degree of inertia which the small educated class possesses; but even in other lands, its influence has led to a strange blindness to the principle of unity in history. It is not to be wondered at that many of our Japanese associates should be impressed by it and stimulated to originate in Japan a distinct form of Christianity. This purpose on their part is due to a

misreading of history through an overestimate of the part which national characteristics have played in the development of Christianity.

Another of these world movements is the liberal movement in theology. As distinguished from the rationalism of the latter part of the eighteenth and the first half of the current century, liberalism is a new movement and has only become a factor of special power in England and America, at least, within very recent years. Extreme though this movement has shown itself in the West, it has yet, so far as the Church at large is concerned, been restrained by important checks which are lacking in Japan. The first of these checks is found in the dependence of the leaders of public opinion upon the general sentiment of the community. The second of them is the influence of mysticism upon even many advanced theologians. Along with this mysticism there is a strong sense of personal loyalty to Christ displayed even in the most unexpected quarters. John Stuart Mill's eloquent words illustrate the deep hold which the personality of Christ has had, and has still, upon minds which intellectually speaking are very far removed from us.

In Japan these checks, so far as they exist at all, operate more feebly. The liberal movement has, therefore, gained an exaggerated impetus which justly awakens much anxiety, not because we are doubtful of the final issue, but because we are impressed with the sad losses to individual faith and to the immediate well-being of society which must be caused by this strong tide. Allow me to say in passing, that, knowing as I do the representatives of the new theology in Japan, I feel, radical though their views may sometimes seem, that on the whole, they are acting with us as a conserving force in Japanese society.



In what I have said of the extreme position of the Japanese in matters of theology, while I had in mind certain leaders of thought among the Christians, my main purpose is to indicate the general trend of thought in educated circles. I believe the great body of the Christians, while less assertive, still cherish the faith delivered to them.

What then is the outlook for Christianity? Are the high hopes of other years to be utterly lost? While the forces which are in operation against the missionary work seem at times so strong and their effects so lamentable, what are the sources of hope and encouragement?

I have already indicated my belief that there are such sources of hope. They might be all summed up in one, namely, the well-recognized tendency towards unity which is to be seen in the general progress of modern civilization. Our attention has often been called to the fact that whereas in ancient times, there were many and varied civilizations, in these modern days civilization is essentially one. Over and above all distinctions of nationality, the principle of unity is conspicuous in the social life of the West. The rate of progress may vary, but history moves along on essentially the same lines in the different countries of Europe and America. Japan in joining hands with the nations of the West, has become a partner in their history. In spite of much that is untoward in that history, its main current is in the direction of Christianity. The spirit of Christianity becomes year by year more manifest in it. In view of the increasing intimacy of Japan's relations to the Western world, however much she may emphasize her own past, her future is inseparably bound up with that of her new allies.

As regards Japan, the progress of

the past thirty years indicates how strongly she has been moved. Let any one read Mr. Mitford's reproduction of the story of Sakura Sogoro and compare the utter helplessness of the lower classes in those days with the freedom now enjoyed throughout the land. There is a new principle at work in the very foundations of society, and there is not a man or woman in Japan who does not feel its influence. Look at the changed relations of the different classes to one another. The privileges of the *samurai* under the old régime meant the oppression of the poor. Only ten days ago I visited a valley in the north-western part of Musashi, where the peasants once actually belonged to the soil, with no liberty worth mentioning. In the family also the same principle is at work, and the limitations of the paternal authority are many and various. There is not a child in Japan but which lives a markedly different life from that of the children of thirty years ago. The whole atmosphere which he breathes is permeated by the new thought of the value of the individual. He is bound to grow up with a ripper sense of personality.

Thus beneath the surface agitations which seem adverse to the interests of our work, there is a current which in important respects is favourable to it—a current which is a part of the one great stream of modern history.

Through what channels does this influence from the West flow?

The first which I will mention is that afforded by the missionary work. I do not claim that this is the most important, but simply that the influence of the missionary is great and is important. There were, according to a late report 776 adult foreigners connected with the missionary work. Each one of these has a circle of influence larger or smaller. Some of them are very

widely known, and have an influence which any man might covet. There were according to the same report 824 organized Christian congregations. Adding to these the less organized communities and evangelistic stations, at a low estimate, we may say there are more than 1,200 places where Christianity is regularly taught, not to speak of many others which are occasionally visited. In the Protestant schools alone there were reported 7,393 scholars. If we suppose each scholar to spend four years in school, we have over 1,800 young men and young women going out of these schools each year, and in spite of many discouragements the number of scholars in these schools is increasing. Allowing everything that can reasonably be asked, and we have a large body of young people who for a considerable time have kept before their minds the Christian idea of God in his relations to mankind. They may not all accept this view in its entirety, but it is sure to affect in an important degree their conception of life and its duties. As they go out into the world they will have a share in moulding the public sentiment of the nation.

The circulation of the Scriptures has reached large proportions. At a low estimate over a million copies have been distributed within the past thirty years; and about 75,000 copies during the present year. Naturally this circulation has been attended with some waste, but a very large number of thoughtful readers has been found even outside the Christian community. Not long since, at a public meeting in the interest of one of the irregular Shinto sects, a speaker had much to say about the Lord of Heaven (*Tentei*). His sect is nominally polytheistic, but here he was preaching monotheism. There is no question, but that he found his monotheism in the

New Testament. As a matter of fact, he was rebuked by the next speaker for his Christian opinions, but this very man, confessedly hostile to Christianity, then delivered a discourse upon sincerity in religion, the thought of which was really taken from the Sermon on the Mount, and which contained several almost verbatim quotations from the sixth chapter of Matthew.

Again we may mention the foreign communities as an important auxiliary. I am not unaware of the dark side in the life of these communities. At times it seems dark indeed, and we are inclined to agree with a Japanese writer who recently declared them to be the greatest existing obstacle to the spread of Christianity; but lay what stress we may on this dark side of the picture, it cannot be denied that these communities have stood for some important truths, and by their emphasis upon these truths have done incalculable service to Japan. They have been an object lesson, for one thing, of the value which we of the West set upon the individual. No doubt this stress upon individualism has often been excessive; but without it, we may well question whether the recent legal and judicial reforms in Japan would have been possible. Then we may confidently say, that in spite of much laxity of morals, which I certainly have no purpose to excuse or palliate, there have been exhibited in these communities examples of the Christian family of the most attractive type. Further, the Christian ideal of commercial honour, after making all allowance which the severest critic can ask, is clearly to be read in the life of these foreign settlements. Eminent Japanese writers have at different times conceded all that I assert. What they have recognized amounts, in the aggregate, to a lesson of inestimable value. Further still,

while many speak lightly of material civilization which these communities in an especial sense may be said to represent, in my judgment, it is tributary in many ways to the general movement which is tending to increase the sympathy of the Japanese people with Western thought.

We find still another auxiliary in the literature of Europe and America. This literature is being widely disseminated, partly in its proper dress and partly by means of translations. A walk through the streets of Kanda in Tokyo, where the book-stalls are so numerous, will convince any one of the great number of those who are busied with foreign books. On the editorial tables of the capital will be found the best of English and American periodicals. One editor of my acquaintance subscribes for seventeen such periodicals, including the *Spectator*, the *Speaker*, the *Nineteenth Century*, the *Contemporary Review*, the *Forum*, the *Political Science Monthly*, the *Nation*, etc. In some measure his own subscribers get the benefit of his reading.

It is claimed by some that this literature after all only touches the surface of Japanese society. This is a great mistake. Its influence is seen in the most unexpected quarters. Some time since I had occasion to pass from one of the Joshu valleys to another. My road lay over a rugged mountain path and as *jinrikisha* were not to be had, I arranged for a farmer's son to carry my luggage. As we walked along he told of his home life and how in his leisure hours he was reading the poetical books of the Old Testament. He had also read Tennyson's "Enoch Arden" and some of Longfellow's poems. My objective point was a village of a few hundred houses on the Mikuni Kaido some half a dozen miles from the summit of the pass.

In these days there is little travel along that way and one might suppose that the influence of Western thought would be scarcely felt. On my arrival I was invited by my host, a young man of twenty-three or four, to spend the night at some hot springs near by, and in the evening he invited in one of the village school-masters who was a graduate of the prefectural Normal School. Though he could not talk English, he was, I found, a great reader of English books. He had read in English translations Guizot's "History of France" and also his "History of Civilization." He had read Carlyle's "Heroes and Hero-Worship," one or more of his biographies, besides considerable of the writings of Lord Macaulay. In the same village was another school-master, a graduate of Mr. Fukuzawa's School, also a reading man. There were besides these, two graduates of the Doshisha, both of whom were men of intelligence and industrious readers of English books. The children who came to them for instruction could not fail to catch, in some degree, their spirit. All school-teachers in Japan may not be equal to this standard, but hundreds of men are going out from the normal schools with a similar taste for foreign literature and are disseminating through their scholars thoughts which are dominated by a radically different theory of God and of nature from any which prevailed in olden time, and the leaven of these thoughts is working in the minds of tens of thousands of children.

The influence of foreign literature is strikingly illustrated by the development of the Japanese language. A new vocabulary has grown up. Japan finds her philological materials chiefly in a Chinese quarry, but she builds up her verbal structures to meet the needs of modern—cosmopolitan—thought. The rapid growth



of this vocabulary is evidence of the firm hold these thoughts have already gained. Some of these new words are very interesting, for they indicate not merely new ideas, but a new habit of mind. But more than the new words certain changes in the idiom deserve our attention. All students of Japanese grammar know how the genius of the old language rebels against the use of an inanimate thing as the subject of a transitive verb, either in the active or the passive voice. Under the pressure of foreign literature, however, the stiff rules of the old speech have had to yield—the new wine has burst the old bottles.

To my mind all these changes represent a Divine Providence. They do not necessarily mean the triumph of Christianity in the near future, but they do mean a more congenial attitude of mind, a more fertile soil in which to sow the seed of Christian truth, a healthier growth and a more vigorous plant.

But it may be said these mental and moral tendencies must needs require time—perhaps hundreds of years—to reach their goal. This, many assert, is the lesson of history. Is it not possible, however, that we may read the lesson too literally and forget the new conditions of life and the more rapid progress which they imply? Japan has been introduced into the family of nations. She feels her community of interest more and more strongly every year. The influence of these new ties is exerted directly upon her. With almost weekly mails, and daily messages from the centres of Western life, she is brought very near to her sister nations. As I sat in that mountain hotel to which I have referred I heard for the first time, perhaps within sixty hours of the event, that the Home Rule Bill had passed the second reading in the British Parliament. Thus the very

pulse beats of the world's life are felt in the remote valleys of Japan. Under such circumstances progress must be rapid.

How far particular organizations of Christians will prosper we may not know, but that the spirit of Christianity is to rule in Japan we cannot doubt. Even now outside the Christian Church are many who believe in a personal God. The Great Companion whom Clifford lost, they have found. I believe that these and a multitude of others, the results of the influences I have sought to describe, the fruit of our Father's work, will ere many years recognize Him in the face of Jesus Christ and cry out with Thomas: "My Lord and my God."

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#### A WIDER INDUCTIVE STUDY OF THE FACTS IN OUR FIELD.

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By the Rev. A. D. HALL, D.D.

THERE seems now to be a conspiracy of the movements of Providence and consequent changes in the country, calling for a renewed consideration of mission work and plans. New facts are found in our Japan field which force upon missionaries an inductive investigation of them with a view to more efficient work, better results and possibly more flexible methods. In a sense the events of the past few years seem to have focalized themselves upon the past twelve months, during which so much history has been made and results have been so cumulative as to almost justify the application to them of our Quaker Poet Whittier's line, "The Century's Aloe blooms to-day."

We suddenly find ourselves free as missionaries to apply for passports for a year without any embarrassing conditions such as those which have previously hampered us. This is a "fact," which, while it does not

particularly affect the condition of our field, does nevertheless so radically effect our relation to it as to simply revolutionize it. This comes, too, at a time when there seems to be a relaxation of the ill-will so recently manifested against the religion of Christ, and of the open opposition to its propagation. How shall our present forces be utilized so as to meet the openings and opportunities of the hour? Taking the figures as they are found in the work of one of the larger bodies in Japan, "The Church of Christ" (Presbyterian), as illustrative of all the other bodies, it is probably not too much to say that the number of graduates from our theological schools scarcely suffices to man the work already developed, while the "undeveloped" work must go "begging," unless there is a greater supplementary force supplied from some source.

Another feature of the situation is the fact that our centres are constantly increasing in population. Kobe has been increasing at the rate of nearly 10,000 annually since 1886. Its increase in eight years has been 62,519. In the nineteen prefectures in which the missionaries of the Presbyterian bodies reside, there is a population of 18,044,106, of which 3,237,158 reside in towns of 25,000, and over, that is, more than one-sixth of the inhabitants. In towns of 10,000 to 20,000 there are 933,632, a total in towns of 10,000 and upwards of 4,270,790, being almost one-fourth of the population. In these places manufactories are constantly springing up and rapidly developing. In Osaka are a number of chemical works, founderies, ship-yards, and a large watch-factory in course of erection. In this city alone there are now in operation nine cotton mills, in which is invested 4,605,000 (silver) dollars. These employ 2,335 men, 7,435 women, and children. Although the men

only receive as daily wages 18.7 *sen* and the women 11.8 *sen* per day, yet as this promises steady employment, it brings in a constantly increasing population. There are six other mills ready to be opened in which are invested *yen* 3,200,000. This influx of laborers brings in a growing number of small tradesmen and others to carry on the occupations and business which the supply of their wants requires. This has resulted in the building up of artificial "town lots" in the localities of these manufactories, and their occupancy with long streets of new houses which find renters as soon as they are ready for occupants.

While the cities are thus changing with an almost startling rapidity, the fact still remains that the bulk of the population is still in towns of less than 10,000, and in the country villages. Of the prefectures already alluded to about 14,000,000 of the 18,000,000 are in the country towns. In the entire Empire some 32,000,000, in round numbers, are resident in the smaller towns and country places. The unique individual character of many of these country places also presents a problem for study. Some of these near the sea-shore and on good farming land are reckoned as "agricultural" villages. The women, however, attend to the agricultural work, while the men are engaged almost exclusively in fishing. On islands there are towns composed entirely of fishing populations who are so separated and segregated as to have a distinct dialect, so that even Japanese preachers and evangelists have to visit them often and stay with them awhile in order to get an insight into their peculiarities of tongue, so that they can preach to, and work with, them. There are also mountain towns and scattered villages, difficult of access on account of being out of the usual way of

travel and approachable only by steep and winding mountain paths. They are inhabited generally by lumbermen and their families. The pack-peddler and the salesman dealing in "dried" fish are the most frequent visitors from the outside world. The hardy lumbermen meet with many temptations when they accompany their rafts, during the rainy season, down to the large towns at the mouths of the rivers to which they conduct the cuttings of the year. On account of the remoteness of these towns from the centres of activity and interest, it is difficult to find even school-teachers and policemen who relish the idea of finding themselves appointed to such fields. From the same stand-point, also, they are not as attractive fields for evangelists and other workers, as the larger places. But even the remotest towns and villages are instinct with the new life of modern Japan and are reaching forth for better things. How shall we as Christian workers meet and help in the guidance of, these worthy aspirations?

Other matters are also being thrown to the surface for our study by the movements and prospective results of the war. Japan has already ceased to be "provincial." Her influence will be felt in all of these Eastern lands. Her hand is already uppermost in Corea. Like all other insular nations, if the war results in favorable opportunities, there will doubtless be a tendency to expansion by colonization. What shall be our attitude toward this reasonably probable prospect? From every point of view a wider canvass of the facts of the present situation is an imperative demand of the hour. What enlargement of plans, what changes of policy, what new methods do present facts and prospective openings of Providence present for our study? Are our

present evangelistic agencies and ways of conducting the work meeting the needs of the day? Deductions from established theories may be useful in such a time, but a broader inductive study of the wider range of facts daily coming to view is one of the present needs of our work.

### ŌKUBO HIKOZAYEMON.

A Drama by FUKUCHI GENICHIRO.

Translated by KIMURA KEINOSUKE.

#### ACT IV.—SCENE II.

(Continued.)

*(The crime of Gyobu is exposed. The afternoon of October 13. What was called the "hyōjōsho" in feudal times was the supreme court of those days. Two secretaries are sitting on the veranda with small desks in front of them, on which there are papers and ink-boxes. Four servants are keeping guard, with their weapons lying on the ground. Enter a servant.)*

SERVANT.—The judges are coming. *(The servant sits down. Enter Miura Shima no Kami, Wakadoshiyori, that is, a minister of state, Yonekizu Chikuzen no Kami, the magistrate of the city, Toki Shima no Kami, the chief officer of the Treasury, and Wada Jūbei, a public censor, and take their seats in order. The servant calls out loudly :)*

SERVANT.—Takanawa Gyobusho ! *(Enter Takanawa Gyobusho followed by two servants, who hold him by the sleeves of his clothes. Gyobusho takes his seat in a lower position. Toki and Yonekizu come out.)*

CHIKUZEN.—Mr. Gyobusho, we are commanded to examine you in regard to what you have done in connection with the loss of the *imō*, so we will speak according to the law. Gyobu, why did you torture Goshoiban, Takigawa Sanjiro, and arrest and torture Suzuki Genzaye-



mon without the permission of the ministers?

SHINANO.—Moreover, you have tortured Suzuki at your own house, and sent your servants to arrest his daughter, Rui, towards whom they acted violently.

SHIMA.—You made many false pretenses at the last trial, but there are many proofs at hand, so that you would better tell the truth now.

GYOBU.—Yes, but, as I said before, I do not know anything about it; so I cannot confess.

SHIMA.—Stop Gyobu! Your servant Saheida has already confessed the matter, and by the statements of Suzuki Genzayemon, his daughter, and Takigawa Sanjiro, your crime is fully known. (*Turns toward Chikuzen and Shinano.*) Examine him on these special points.

CHIKUZEN.—I will question you, Gyobu, in order. On the fifteenth of last month, the *inro* was lost. The next day you ordered Takigawa Sanjiro to be tortured on suspicion of concealing it. Is that not a fact?

GYOBU.—Yes, that's a fact. The *inro* was lost somewhere between the entrance and our lord's chamber. These rooms are given in charge of Goshoinban to look after. So then, when I heard from Mr. Nakane of the loss of the *inro*, I called all the servants who were on duty that day and told them to inquire into the matter among themselves. But I could not find out the truth, so I ordered Takigawa, who was the first on the list that evening, to be examined until the *inro* was found. I have done only what belonged to my authority, and was my duty to do.

SHINANO.—Then why did you arrest Suzuki?

GYOBU.—He is Takigawa's father-in-law. Though he is not married yet, Takigawa might have conspired with him to conceal the *inro*. So I arrested and examined him.

SHINANO.—Then why did you try to arrest his daughter?

GYOBU.—Just for same reason. Though she is a woman, she may have had a share in the plans of her father and husband.

SHIMA.—But had you any right to arrest Suzuki on your own responsibility and without authority from the magistrate?

GYOBU.—I am surprised to hear you ask that. Suzuki is a *ronin*;<sup>\*</sup> but he is a discharged retainer, and so is different from ordinary *ronins*, and not under the jurisdiction of the magistrate. So I cannot see that I was wrong in having him arrested by my servant, without first reporting to the magistrate.

CHIKUZEN.—But there was no reason why you should torture him.

GYOBU.—Do you, a magistrate yourself, speak thus? If I have the right to arrest him, why can't I examine him, and, if he doesn't confess, why can't I torture him? But is there any provision in the laws which says that we may examine prisoners but must not torture them?

SHINANO.—Then why did you wish to make Genzayemon's daughter your servant?

GYOBU.—It is mortifying to me that I must be examined in reference to my private affairs. But it is a fact that I sent my servant to Suzuki's house to ask his daughter to become my servant.

SHINANO.—See, your object in asking that was evil, since you knew that she had a husband, Takigawa Sanjiro. So your plan was to ruin him by pretending that you suspected him of having stolen the *inro*, because he was in the way of the gratification of your desires.

GYOBU.—Mr. Shinano, please don't be so suspicious. One of the maxims of the Tokugawa family says that "Judges should not ex-

\* A retainer who for any reason is no longer in the employ of his lord.—Eds.

amine criminals with suspicious eyes." I believe you know that, though you have only recently come to your present position. I knew, of course, that Takigawa was engaged to Omi, as I said before, but I also learned that he broke the engagement. So I asked that the girl become my servant, and it is an error to suppose that I wanted to have another man's wife. And there is no reason why I should feel badly towards Sanjiro, for having broken his engagement. Do you understand me, Mr. Shinano?

SHIMA.—Gyobu, though you maintain your innocence with these plausible words, your friends Inouye Bingoro and Okawa Hachidayu, and your servant Saheida have all confessed. So now acknowledge your guilt. (*Gyobu was startled to hear this, but, controlling himself, says :*)

GYOBU.—Ha, ha, such fellows as Inouye and Okawa are vicious and profligate scoundrels in my keeping, and Saheida is simply a mean servant. They may have lost their head when they came into your presence, and told falsehoods. I am very sorry that you take their word as conclusive proof, but do not believe me, who hold a high office as the head of the *Goshoinban*. (*He says this with all the appearance of offended innocence.*)

SHIMA.—If you still persist in making false pretenses, we will try you in their presence.

GYOBU.—That's what I hope you will do. Whether my words are true or theirs, you may learn by trying me in their presence; nay, I wish you would torture me. (*He speaks decidedly. Okubo Hikozayemon previously to this came in, and took a seat in the rear of the room, but he now comes forward, bowing to Shima no Kami.*)

HIKOZA.—(*To Shima*) Please excuse me. (*Comes forward.*) Gyobusho! (*Gyobusho was astonished to see Okubo.*)

GYOBU.—Mr. Hikozayemon, have you any business here? (*He asks this sharply, and Hikozayemon answers gently :*)

HIKOZA.—Yes, I was ordered to be present at this trial, but my business prevented me from attending earlier. I have just come, so I do not know how you have answered. But I just heard you asking to be tortured together with the other witnesses.

GYOBU.—Yes, that is what I asked.

HIKOZA.—Oh! I am sorry for you. In times of war I must go into the field with you, perhaps in the same rank. Oh, I am sorry to hear you ask to be tortured. It is a great disgrace to retainers to be tortured. When Yamanaka Genzayemon was tried lately, he did not confess, but made many false pretenses. Then the judge said to him that he would be tortured. Then Yamanaka, bursting into tears, said: "It is a great disgrace to be tortured. I would rather be hanged," and confessed all his guilt. He was extremely vicious and wicked, but he knew what the spirit of a *samurai* is. I am very sorry that you, the chief officer of the *Goshoinban*, should ask to be tortured. (*Thus Hikozayemon showed how disgraceful it was for a samurai to be tortured, and finally Gyobu came to understand him.*)

GYOBU.—Mr. Hikozayemon, I was wrong. I know all that you say is true, but Mr. Shima and others were too strict and severe in their questioning. So I had to argue with them, and was forced to speak in the way I did.

HIKOZA.—Yes, it is one of the characteristics of a *samurai* to stand by what he says. But, Gyobusho, this trial of yours has reference to the loss of the *inrō*. And what was the order you got from the ministers in regard to that matter?

GYOBU.—Ah!

HIKOZA.—It was the sixteenth of last month, Matsudaira Izu no Kami and Abe Bungo no Kami being in the same room with me, that you came and asked permission to examine Takigawa Sanjiro. But the ministers, upon my advice, said : " It is not necessary to examine him. No ; Gobanshi is suspected." You assented, but did not comply with the order. On the contrary, you examined and tortured Sanjiro. Don't you see you have done what you ought not to have done ? All the other points are trifles compared to this. I think you cannot deny that. (*In reply to this argument Gyobu could say nothing further.*)

GYOBU.—I was wrong. I could not be convinced by the questions of the judges, but now that Mr. Hikozaemon has spoken, I perceive my guilt. Administer any punishment you may see fit to inflict upon me. (*He jumps down to the ground from the veranda, and turns to the servants.*) Put the rope on me. (*The servants bind him by order of Chikuzen no Kami.*)

SHIMA.—Since you have confessed your guilt, we will summon you again. You may leave now.

GYOBU.—Yes, sir. (*Bows to him, and turns to Hikozaemon.*) Mr. Hikozaemon, I must trespass upon your great kindness. Will you kindly grant my request ?

HIKOZA.—If it is anything I can do, I will do it for you.

GYOBU.—Thanks ; what I ask of you is nothing very special, as I have confessed my guilt. I am willing to suffer any punishment, even though I be killed and my head be exposed. But if I die in that way, it will be a great disgrace to me forever ; so I beg you will ask as a special favor from the lord that I may die by committing suicide, like a *samurai*.

HIKOZA.—Ah ! you have done well in thus asking. Perhaps you

don't yet know it, but the servant who stole the *inrō* has been detected, so that the innocence of Takigawa and his fellow-officers has been established. Suzuki Genzayemon was upon my recommendation restored to his former position and estate, and even promoted to the office of *Okachigashira*. His daughter is married to Sanjiro. So I thought I would advise you to commit suicide, because you would feel ashamed to face them, but you have now yourself asked me for that. I will do what I can, that you may die with the honour and dignity of a *samurai*.

GYOBU.—Thanks for your kindness. I cannot understand why I was so vicious and wicked as to cause suffering to innocent people simply for the gratification of my brutal lusts. I was born into a family of high rank, but I have brought such disgrace upon myself. I believe this to be a punishment from the lord and my ancestors, and from Heaven. I am sorry that my children will suffer so much. They will be treated as outcasts of society. (*He bursts into tears. Hikozaemon has compassion on him.*)

HIKOZA.—I am very glad to hear you speak so penitently. You have recovered your good disposition. Well, I will take care of your children and educate them so that they may become true and honorable *samurai*. Mr. Shima and the two judges are my witnesses. Feel easy now.

GYOBU.—What ? You take care of my children ! I cannot find words sufficient to express my gratitude. Thank you for your kindness. (*He bows to Hikozaemon, and turns towards the servants :*) I will follow you.

SERVANTS.—Gyobu, stand up ! (*They take him away.*)

SHIMA.—We thank you for your trouble.



HIKOZA.—Don't mention it. We caused you much inconvenience.

SHIMA.—We shall now retire.  
(*All retire.*)

(*To be continued.*)

## DARKEST TOKYO.

By IWAGORO MATSUBARA.

Translated by KEINOSUKE KIMURA.

(*Continued.*)

CHAPTER XVII.—*The Morning Markets.* The green-grocers bring their produce to the markets, some in large wagons, others on small drays, and still others in baskets. This is their daily business, which they attend to throughout the whole year of three hundred and sixty-five days. They have no holidays, and take no vacation. Green-grocers living in different quarters, go to the markets that are respectively nearest to them. These smaller markets which have grown up out of the immediate necessities of the district in which they are located, may be compared to local governments. But there is a market on a large scale which may be compared to the central government. To it come green-grocers from all parts of Tokyo. Here in the morning is presented a scene of the liveliest activity to be seen anywhere in Tokyo, or even in Japan. It is called the "Tacho vegetable market," and is situated in the Kanda district. The truck-farms surrounding the city send in their produce from every direction in vehicles of different descriptions, beginning at two o'clock in the morning, and continuing until about eight. This market takes up several streets. Connected with it there are two hundred and forty wholesale merchants, thirty-seven grocers, twenty-three shops that keep wood, charcoal, brooms, clogs, toys, and so forth for sale, forty-seven stands where vehicles may be hired, and

twelve eating-houses. The number of people who gather here every morning is said to be over fifty thousand. It surpasses all other markets either in Tokyo or Osaka both in the number of its wholesale merchants and its extent. It may handle less money than the fish market, but in the quantity and variety of commodities, and the amount sold, it can be surpassed by no other. It is the greatest of the morning markets.

I visited this market in the beginning of autumn, when spread out before my eyes were beans, egg-plants, corn, squashes and so forth. Pears were just then ripe, and water-melons were piled up on the ground in every direction. Forests of taro plants covered the open fronts of the stores. People could scarcely walk on account of the taro, lemons, and beans lying on straw mats or contained in shallow vessels. Water-melons, squashes and musk-melons were piled up into mounds. Grapes, peaches and pears were sold by the box. Here and there might be seen persons sampling the fruit. On every side there were vegetables in abundance, and the streets were full of people. So closely crowded together were the people that they continually jostled one another, and there was scarcely enough space between them for a penny to fall to the ground. Baskets went flying over their heads, and the people trod upon each other's feet. Wagon-wheels came into collision with each other. How immense is the number of products formed by the chemical action of the sun's rays upon the earth. All of these commodities came from the fields and mountains.

The words used in making bargains at market are very peculiar, and sound as strange as those of South Sea Island savages. The characters employed in keeping accounts are very difficult, perhaps more diffi-

cult than Sanscrit. Every page of the memorandum book kept by the merchants is full of characters, which look as if they had been written by awkward short-hand writers. They write down the names of customers, abbreviating as much as possible. For example, they contract "Yaoya Jimbei" to "Yaoji," "Yorozuya Kambei" to "Yorokan," and so forth. It is doubtful whether the writer himself can read his own entries an hour afterwards. But these Sanscrit-like characters and the strange-sounding words are very important in this business. Without them, these sellers could not well keep their lively transactions in hand.

What most attracted my attention in this boisterous, noisy, and excited market were the fruits of late autumn, which were carefully arranged in one corner. It was quite a surprise to me to find persimmons, chestnuts and mushrooms. Their being thus early offered for sale was well calculated to bewilder people, as though the world had left its orbit, and travelled around more than two months ahead of time. From what mountains were they brought, or in what hot house did they grow? It is one of the features of this market to supply fruits and vegetables several months ahead of the season, and thus is an index of the luxurious habits of the people of the city.

The above is a general description of this great market, but the question remains: What profit do the poor derive from it? In order to answer this question, we must inquire what the market offers to those who buy up at reduced prices what remains unsold; to the boys and girls or others who sell food, cakes, knives, ropes, baskets, books, tobacco, hats, matches, *et caetera*, to the people who attend the market; to the sellers of cheap jewelry; the coolies who carry goods; to those who

watch the wagons; to those who sweep the market after business hours; and finally to the beggars who hunt for things in the rubbish.

CHAP. XVIII. — *The Jūmonsēn (Jō sen) Market.* Those who patronize shops which keep articles that sell for a *rin* and a half, are the children of the lowly. As they have been brought up in the city, they know nothing of the pleasure of playing in the broad fields. They cannot run races, play hide-and-seek, or engage in such like sports. They cannot climb trees, swim in the rivers, fly large kites, or play pulling ropes. If they spin tops, they may hurt the feet of the people on the street. They have no place where they can throw stones. They cannot dig potatoes, or pluck melons or egg-plants. Of course they cannot enjoy the luxury of peaches, persimmons or chestnuts, picking and eating them fresh from the trees. If they try to help themselves, they are scolded and punished by the owners. Even naughty children cannot be very mischievous. They may sneak into small shops and steal candy, or indulge in a kind of game of marbles, which is played on an area three feet square. If the most mischievous boys spend their time in this way, then what do the girls do? They cannot pick flowers, nor gather shells on the sea-shore. Their kind mothers and grandmothers are in constant fear lest they may be hurt by wagons or *jinrikishas*. So the girls spread small mats in front of their homes, and play keeping house. There they make parlors and kitchens, which they furnish with kettles, tables, and cups. Their knives are made of tin, and their food consists of cake. In these make-believe houses they give a tea-party or hold a wedding. They know even the smallest matters of house-keeping. By observing what their mothers do every day, they gain



HOSPITAL OF THE RED CROSS SOCIETY, TOKYO.





a knowledge of house-keeping down to the minutest details.

Such are the sports of children in the city, and the things with which they play are all supplied by dealers in articles worth a *rin* and a half. Small guns, flutes, horns, bon-fires, bags of cakes, candies, a kind of marbles, peanuts, sweet-water, sweet-meats, and everything else that children are fond of, are sold by the wholesale dealers in the *Jūmon-sen Market*, which is in one corner of the vegetable market. But the retailers never buy more than twenty *sens*' worth of goods at one place. They go the rounds of the various shops, and buy two or three *sens*' worth at each, the whole outlay amounting to not more than twenty or twenty-five *sens*. The money used is the old kind of coins, with holes in the middle. The goods are spread out on the street in front of the shops, so that customers may select and pick out what they want. The customers never practice any deception in making their selection of goods, and the salesmen make no mistake in counting. The goods that are here bought and sold are very small, and do not cost very much money, but the trade is prosperous and lively and deserves to be dignified by the name "market." The customers of these shops are dealers in toys and candies, of which each article is worth one and a half *rin*. They are generally men and women over forty years of age. They come early in the morning from every district of the city. Those who live at a distance come once every three or five days. Several thousands of these men and women gather together every day. This may be called an appendage to the vegetable market.

(To be Continued)

## THE RED CROSS SOCIETY OF JAPAN.

By MRS. ANNIE M. MOORE.

THE Red Cross Society of Japan, as it is now called, was at first simply a small organization formed for the purpose of caring for sick and wounded soldiers at the time of the insurrection, which took place in 1877, at Kagoshima, the capital of the province of Satsuma, at the head of which was Takamori Saigo. This war lasted about eight months, and many men were killed and wounded. It was at this time that Mr. Sano and Mr. Ogiu—now Viscounts Sano and Ogiu—united in forming an association for the relief of suffering soldiers, and, having secured the co-operation of some of the nobility of the country, set to work to procure money and supplies. The association was called the "*Hakuaisha*," (Society of Benevolence) and its object appealed so strongly to the hearts of the people that the call for needed supplies was responded to liberally, the Emperor himself giving one thousand *yen*. Prince Akihito, now Komatsu, became the Honorary President, and the work of administering to the sick and wounded was entered upon without delay, friends and foes being alike cared for.

After the war was over it was decided to make the organization a permanent one, rules were revised, and steps taken to unite with the Red Cross Association of the Geneva Convention of 1864. The Empress granted the Society an annual donation of three hundred *yen*, beginning with the year 1883. Mr. Shibata, Japanese Commissioner to the Sanitary Exhibition at Berlin, and later, Dr. Hashimoto who was appointed to accompany Gen. Oyama, Minister of War, undertook the work of securing information relative to the workings of the Red Cross Society in Europe. The outcome was a union with the Geneva Convention. This took place

in November of 1886, after which the Association again revised its rules and took on the name of "The Red Cross Society of Japan." The Emperor and Empress having become much interested, granted it an annual subsidy of five thousand *yen*. The following year, 1887, this Society was officially recognized by the International Committee of the Red Cross.

Anxious to know still more of what was being done in Europe, the Association decided to send one of its managers, Viscount Matsudaira, to that country, and this gentleman, in company with Dr. Ishiguro, a surgeon-general of the army, who was going to Europe to represent the Japanese Government at the fourth conference of the Red Cross Societies at Carlsruhe, attended the conference, and, besides obtaining needed information, became acquainted with other delegates from various countries. In addition to the five thousand given by the Emperor and Empress before, the Crown presented, in 1888, one hundred thousand *yen* with which to increase the capital of the Society. Afterward again they gave eighty thousand, and yet, later on, twenty thousand *yen* for the building and furnishing of a new hospital. Their Majesties also granted a lot of ground of over three thousand *tsubo*\* for the establishment of the head-quarters of the Society. The Empress especially takes great interest in this Association and attends the general meetings in Tokyo speaking kind words of encouragement to the workers.

In 1887, at the suggestion of Princess Arisugawa, a number of ladies banded together for the purpose of acquiring the art of nursing the sick, and Dr. Adachi, a surgeon-general of the army, has been giving them the necessary instructions. Some of these ladies, of whom there are over one hundred, are princesses of the

Imperial Family, their leader being Princess Komatsu. Besides studying the art of nursing, they make articles of use for the sick and wounded. In addition to the regular physicians the Society has in reserve, for cases of necessity, between one and two hundred men; and many nurses are in training, all of whom will likely be called into service at this time as additions are daily being made to the list of those who need the services of doctors and nurses. Here in Sendai alone are hundreds of sick soldiers brought from Hiroshima and China, and the military hospital is too small to hold more than a handful of the number who will soon be needing care and shelter. Even now, some are quartered in a temple at no great distance from the main hospital, and a temporary building sufficiently large to accommodate one thousand men is being put up near the old castle-grounds close to the western barracks, a part of which will be used by the Red Cross Society. Up to this time the Association has not been called upon to do much for sick or wounded soldiers but it will now have its hands full.

In 1888, at the time of the eruption of Mt. Bandai in the province of Iwashiro, the Society, at the suggestion of the Empress, sent physicians and supplies to the scene of disaster.

In 1890 a temporary hospital was established at Wadanomisaki, near Kobe, for the relief of the sufferers who survived the wreck of the "Ertogoul," a Turkish man-of-war, and in 1891 it furnished aid for thousands of distressed and homeless persons at the time of the great earthquake of the provinces of Owari and Mino in Aichi and Gifu *Kens*. The Honorary President of the Association is at present Prince Komatsu, Marshal of the Empire, Grand Cross of the Order of the Crysanthemum; President, Viscount Sano, Privy-Councillor; Vice Presidents, Mr.

\* A little over two and a half acres.—EDS.



Hanabusa, Vice-Minister of the Imperial Household, Viscount Ogiu, Vice-chancellor of the Imperial Orders and Member of the House of Peers; Managers, Viscount Josho Matsudaira, Viscount Tadoki Sakurai, Viscount Shinsei Matsudaira, Viscount Churei Matsudaira, Marquis Hachisuka, and Baron Takahashi. The total number of members before the war was less than forty thousand, but since the opening of the war the membership has increased by some sixty thousand, making now about one hundred thousand. The annual revenue has been in the neighborhood of seventy thousand *yen*, and its capital in reserve three hundred thousand; but at present funds are coming in from all directions, and from July last to the beginning of January of this year over forty thousand *yen* have been received by the Association over and above the membership fees. Up to this time but little was known by the people at large of the "Red Cross Society;" the present war however has brought the workings of the Order to light and the number of adherents is increasing rapidly.

The Japanese are an intensely patriotic people and nothing could appeal more strongly to their sympathies than the sufferings of the men who have left home and friends for the honor of their country. Hearts are touched and purse-strings loosed as they have probably never been before. The Association is doing a good work in showing to this country, as well as to China and Korea, what Western civilization can do for suffering humanity, and how it can, in times of dire distress, forget to ask whether the objects of its kind care are friends or foes; for not until the hearts of men are softened by the gentle influences which civilization carries with it, will they show such kindness to those whom they look upon as enemies. Some say that the work of the Red Cross Association is not in any way

connected with Christianity and try to separate the two, but its doings are so thoroughly Christ-like, and there is so much of Christianity in its every act that we cannot understand how it is possible not to attribute the very foundation of the Association to Christian teachings and Christian principles. It is certainly more Christ-like than human to show kindness to enemies, and not until Western civilization, hand in hand with Christianity, entered this land was such a thing as an order of this kind known to the people.

Previous to the present war there was but one Red Cross hospital in the country and that one was located at Tokyo. Now temporary hospitals are being established in different parts of the Empire. A large number of sick are being cared for at Hiroshima, where the Emperor now has his headquarters; at Nagoya, and Tokyo, and it will not be long, we think, until the Sendai branch will open its department. According to the rules of the Association one head, and four assistant, physicians, and one head, and thirty-nine assistant, nurses, are allowed for every two hundred soldiers. Just how many doctors and nurses are engaged in this work at present I do not know, but up to the beginning of the year some six thousand *yen* had been paid out for nurses' salaries, so there must be a considerable number on the field. Thousands of rolls of bandaging and many "*tan*" (a *tan* is about 11 yds.) of "*shiro-momen*" have been donated, a large number of towels, books, and a considerable quantity of food. Not only are the Japanese interested in the Red Cross Society of Japan, but the foreign residents of the country are adding their names to the roll of membership and are helping on the good work, and we trust that not only much physical but also much spiritual good may be the outcome of the organization of this Association in Japan.

It has been stated that when some of the wounded Chinese prisoners fell into the hands of the Japanese, they begged piteously that their lives might be spared, as they supposed the old custom of cutting off the heads of enemies still prevailed in this country, and that great was the astonishment of the poor fellows when they found themselves kindly treated, their wounds neatly dressed, and comfortable beds in readiness. Although enemies, they are nursed, fed, and clothed. Who can say this is other than Christ-like, and that it is not the outcome of the teachings of Him who, while He was on the earth, fed the hungry, healed the sick, and soothed the sorrow-stricken, and who taught, not, hate your enemies and persecute them that love you not, but love your enemies and do good to them that would do evil to you. The Empress of Japan is a noble woman and by her unselfish zeal is setting an example of true womanly goodness to the women of the land. She is intensely interested in the Red Cross Society, frequently visits the hospital in Tokyo, and both she and others of the court ladies are rolling bandages for the wounded. The old hospital in Tokyo was found to be inadequate for the needs of the sick and a few years ago a fine building was erected in its stead. Good doctors, trained nurses, airy rooms, neat beds, clean clothing, and well cooked food are to be found there. What wonder that the wretched, frightened Chinamen who have been taken into this haven of rest are wonder-struck and think it better to be wounded prisoners in Japan, with a Red Cross Society hospital to open its doors to them, than to be well and poverty-stricken in their native land.

#### HAVE THE JAPANESE A RELIGION?

By the REV. HENRY SCOTT JEFFERYS.

THIS may seem to many a useless or even an unkind inquiry, but

it is nevertheless a necessary one to correct the false impressions so common concerning the real religious condition of this people.

At Chicago the Japanese representatives have been welcomed to the World's Parliament of Religions. Have they or have they not given any reasons for the faith, or its negation, that is in them?

I am not in possession of the full reports of the speeches at that unique exhibition, and it is possible that the Japanese representatives may have, contrary to their custom, said something about themselves, their opinions and beliefs; but so far as I have seen reports, they have been complaints about the bad conduct of foreigners in the treaty ports, presented as excuses for not accepting the foreign faith.

We are accustomed to look at other religions through theistic spectacles. Even the old Græco-Roman and Teutonic mythologies which were conquered by the Christian Faith, had heavenly gods; but all such ideas are utterly foreign to the Japanese mind. They have no god whatever in the Christian sense.

What then is Shintoism and Buddhism, whose representatives were sent to the Parliament of Religions?

We have the authority of an official, very near the Japanese Imperial throne, for saying that *Shintō* is not a religion at all, in the Christian sense. Shintoism is simply a system of ceremonial observances centering in the Emperor. The imperial ancestors, *Jimmu Tennō* and *Ten Shō Kō Dai Jin*, and numberless other personages, come in for a certain share of reverence, but they are not gods in the Christian sense, or in the sense of the ancient European mythologies.

If they are thought of as gods at all, it is in some sense similar to that in which the Roman emperors were deified. But even this sort of apotheosis is somewhat too strongly theistic to fit the Japanese idea; for the Roman

emperors entered into the society of the gods of Mount Olympus and that of the demi-gods and heroes. Even the saintship of the Roman Church is too strongly realistic. For the Roman saints can be addressed and their aid can be invoked, but, so far as I can discover, the Japanese do not make any distinct prayer for any definite thing, at Shinto shrines.

The Japanese put up Shinto shrines in obedience to the same instinct that we obey when we put up a soldiers' monument or a statue of Washington, Lincoln, or Grant.

I am not talking about theories that may be learned from books; but simply what my Japanese friends tell me of their present state of mind.

As everybody knows, the true Shinto shrines contain no statue, but only a round mirror, which is, in itself, no more an object of worship than is a brass eagle lectern or a silver alms-basin in a Christian church. It does not seem wrong or out of place to the Japanese to bow before these shrines, the memorials of the Imperial ancestors, from the fact that from childhood they have been accustomed to bow before the picture of the Emperor on the *Kami dana*, in the same way that a Russian child is taught to bow before the picture of the Czar.

American soldiers salute their flag. Steamers on the Potomac toll their bells while passing the tomb of Washington. The soldiers' graves are decorated on May 30th. British members of Parliament salute the empty throne. Men of refined feelings remove their hats when a funeral is passing. All these acts we call acts of reverence; the Japanese would think them exactly like the acts that we call their worship. The distinction between divine worship and reverence to the Emperor does not exist naturally in the Japanese language, because it does not exist spontaneously in Japanese thought; it is an exotic.

It does not exist in Japanese thought because our idea of God is foreign to their minds. Their divinities are all men who have lived upon this earth and are now honored. As to the reality of their present spiritual existence as individuals, that is an open question in the Japanese mind; if thought about at all deeply, it would probably be denied as unsupportable by evidence.

The Japanese come as near to being a nation of atheists as any people upon the planet. This may sound harsh to American ears, because we are so saturated with Christian faith that we regard the word atheist as a term of reproach.

Educated Japanese, however, pride themselves upon their superiority to superstition, and rejoice that they have no god above their Emperor. He is not worshipped in the Christian sense, although he is called commonly *Ten Shi Sama*, the Son of Heaven, and his palace is called *Miya* or temple. The shrine in the palace grounds contains the cenotaphs of his Imperial ancestors, and so far as we know, he has no other object of worship. In this he differs from the Emperor of China, who worships *Shang Ti*, the Lord of Heaven.

The Order of Free Masons is a fraternity of great dignity and honor; but, it is not usually regarded as a religious sect. So far as I am informed it had no delegates in the late World's Parliament of Religions, but its observances and ceremonies, saturated as they are with Jewish and Christian ideas, are far more religious in one sense than is Shintoism. If Shintoism has had any religious influence whatever, it has been and is now decidedly atheistic.

It is worthy of note that Shintoism is the only form of worship native to Japan. The worship of trees, rocks, and mountains may be nothing more than deep admiration and amazement mixed with dread; not like, but entirely



opposite to the theistic shout of praise, "O Lord, how wonderful are thy works! In wisdom hast thou made them all!"

Now, what has been the influence of Buddhism? In the first place, Buddhism is a foreign thing, and any ideas derived from it are not native to the Japanese mind.

This explains its rapid decay before the growing national spirit. It will probably never recover the strength that it had before the days of the "purification," when, as in this town of Kagoshima, for example, all the small temples in the suburbs were burned, and only the two largest in the centre of the town surrounded by stone walls and protected by the shopkeepers, where saved. Buddhism is not the cult of the military and nobles; it belongs to the merchant class and below. But, we have the authority of Col. Olcott for saying that Buddha is not a god, and Buddhism is not a religion. A catechism of Buddhism in English, confessedly following a Christian model, and issued about the time of that great apostle's advent, informed us of a fact patent to the most superficial observer.

The monthly reprints of extracts from Buddhist magazines that appear in *The Japan Mail* show clearly that the influence of Buddhism is atheistic.

If the Japanese have any ideas of the One True God, they have them not from, but in spite of, the so-called native religions, Shintoism and Buddhism.

Japanese exalt politeness and reverence above all things, and it seems but natural to a people in the habit of hitting their heads twice or thrice upon the straw mats every time a visitor of their own rank comes to call upon them, to continue to reverence their friends, relatives, parents, and rulers after their departure into the great unknown beyond; this looks to us like worship, but it is often nothing

more than *post-mortem* politeness. Japanese near the treaty ports, out of consideration for their foreign friends, may concede the existence of the foreign god, but in the back country these ideas fade away, and they worship "they know not what;" but they certainly do not worship in our religious sense, for they have no god. From Chinese literature the Japanese may get some idea of the Emperor of Heaven, but without any pronounced idea of personality. This is a book idea, and, so far as I know, there is no temple in Japan erected for the worship of this god.

From Christianity alone, the Japanese must get their ideas of "God, the Father Almighty, Maker of heaven and earth."

These ideas have come to them and are coming to them through the preaching of Christian missionaries, and their Japanese converts; and silently, but no less surely, through the study of English literature saturated as it is with Christian thought.

Of course there is the other side to this, namely, that the Japanese have up to the present time rather preferred the writings of agnostics and anti-Christian writers in the English language; but even to understand such works it has become necessary for the Japanese to know something of the Faith that the enemies of the cross of Christ try to destroy. There is not the resistance to agnostic and atheistic ideas in the Japanese mind that exists throughout Christendom, and for this very reason the Japanese soon tire of anti-theistic works and want something fresh and amusing.

Up to the present they have avoided our poetry; but they are now discovering that it is the very soul of our language, and that in spite of its (to them absurd) theism, it is necessary to the clear understanding of prose. Some time during the next few decades we may look for a recognition of the fact that the English language was

crystallized around the English Bible and Prayer-Book, and then it may be a part of God's good providence that the nation shall be educated to understand through English, Christian ideas that are now but feebly grasped or lost.

Two years ago, Prof. Inouye, of the Imperial University, uncovered the fountains of Japanese thought in a way deemed indecorous by many of his fellow-countrymen, in a series of essays against Christianity. He was answered by Mr. Takahashi Goro, a teacher and translator in St. Paul's School, Tokyo, and routed completely. One of Prof. Inouye's strongest arguments was that the Bible is a useless book because from cover to cover not one word is said about Japan or its Emperor! This was the most decided direct attack upon the Faith made for half a decade.

Buddhism does not meet Christianity in Japan upon intellectual planes at all, and the objection of Shintoism that Christianity teaches that "there is another king, one Jesus," while deep-seated and strong, is not a matter that can be discussed upon any common plane.

I write this upon November 23rd, a feast day, when the first fruits of the rice harvest are presented in the Shinto temples. "Thanksgiving Day!" you say, to be sure, and were you here and could see the people thronging the streets in their holiday dress, looking pleased and happy, you would think it much like our Thanksgiving Day, when in obedience to our civil authority, we go to church to thank God the Father of heaven and earth for the good land that He has given us. But the Japanese don't do that; they would do it if they only knew what we know, for they are very grateful for favors from above. Not knowing God, they thank the Emperor, and the ancestors who live in him.

Enough has been said, perhaps, to show that the task of the missionary

in Japan is not so easy as is generally supposed, from the fact that there is no theistic foundation upon which to build a more perfect form of faith.—*The Living Church.*

## THE WORK IN JAPAN.

By the Rev. J. P. MOORE, D.D.

I FEEL less hesitancy in giving expression to the views contained in this article, since they are not simply nor principally my own views, as having grown out of my own experiences and observations in the part of the country which is principally the field of operations of the Mission to which I belong. The statements here made are in a large part a summary of the views and opinions of a number of the most experienced and prominent missionaries in all parts of Japan, with whom I have been in correspondence, and an expression of whose views I have thus been enabled to obtain on the subject of "The Present Condition of the Work in Japan."

In speaking of the present condition of the work, the first question that naturally arises is. Is there an improvement upon the past, say the past year or two? And if so, in what respect? It is the general opinion of the missionaries already referred to, and that of some native workers with whom I have spoken on the subject, that there is a decided improvement as compared with only the last year, and my own opinion fully coincides with theirs.

This improvement has reference (1) to the external circumstances or conditions,—the setting, so to speak, of the work. The last year, especially the last six months, have witnessed a more friendly feeling towards the workers and their work, on the part of the Japanese public. The attitude of non-Christians seems

to be less hostile than before, and in the war Department, which used to be regarded as the least friendly among all the departments of the Government, there seems to be an entire change, as judging from the encouragement and favor that is accorded to Christian workers among the soldiers.

"A more receptive attitude on the part of those outside." "The outside opposition is not so waspish, and the number who listen to the truth has increased." "The people are more willing to listen, and have greater interest in investigating the truth." Such are the expressions from the lips of some of the most experienced and successful men laboring in all parts of the Empire.

As an evidence of this more friendly feeling and greater confidence, reference must especially be made to the work done in behalf of the soldiers, in hospitals and barracks, and that not alone with the full consent of the officials in charge, but with their encouragement and approval, as well. The work done at Hiroshima in the interest of the sick and wounded in the hospitals, and those in the barracks awaiting transportation to the front; the permission granted to the Rev. H. Loomis, Agent of the American Bible Society, by the War Department, to distribute Bibles to the officers and men in all the different barracks of Japan; and more recently the permission received from the authorities to send Christian chaplains to the front, is a thing so surprising and remarkable, that it may be said to form an epoch in the history of missions in Japan.

It is a known fact that previous to the war, Christian soldiers had rather a hard time of it; that they were hindered from attending to the performance of their religious duties; not allowed, in some cases at least, to read the Bible and religious books

in their quarters, and considerably persecuted. But now this intense prejudice has given way so far that workers, both native and foreign, are encouraged to furnish Christian literature, and to teach the religion of Christ openly to the rank and file of the army. Why this so great a change of sentiment? Due, it is said, in part, to the admirable conduct of the Christian soldiers, both in the army and navy. Their moral conduct, their faithfulness, their fearlessness in battle is marked, and has won for them, and their religion, the good will of their superiors.

The Rev. M. Oshikawa of Sendai, on a visit to a neighboring province, addressed an audience composed entirely of officials, educators, and other prominent and representative men, on the subject of Christian education. More recently the same gentleman, as the President of the *Kaigwai Kyoiku-kwai*, a society organized by native Christians for the purpose of engaging in educational work in Corea, addressed a large audience of representative men of the city of Sendai, including the Governor and Vice-governor, on the importance of the Society's work; and in this work, he and the Society of which he is the honored President, receive the earnest support of not only the local officials, but of Ministers of State as well.

This improvement has reference (2) to a healthier condition, and a more earnest and settled spirit on the part of the churches themselves. This comes very prominently to view in the correspondence already referred to. From all over the country, from the Hokkaido in the North, and from Kiushu in the extreme South, come the cheering news that the churches are better organized for work; are in a better spiritual condition; that there are clearer conceptions of the Christian



life ; that the faith of preachers and people is more intelligent and stable. And this in spite of the fact that the wave of nationalism which swept over the country several years ago, and which carried several well-known native pastors into the unorthodox camp, has not yet fully subsided, but is still exercising its baneful influence over the minds of many young men, who come within the sphere of influence of several prominent Christian leaders who are known to hold and to preach rationalistic doctrines.

The present political situation seems to have its good influence upon the Christians. They regard the present as a very important time to engage in more aggressive work. They seem to be imbued with the idea that the set time to favor Japan has come, and to be moved with a desire to do their utmost, to make the most of the present circumstances for the furtherance of the Redeemer's kingdom in Japan, and this to me is one of the most hopeful features of the work at the present time. As the secretary of our Mission Evangelistic Committee, I read and tabulate the monthly reports sent in by some sixteen evangelists and pastors, working in twenty-two different places in five of the provinces of the Empire. At the beginning of the year, in connection with the usual reports, they expressed an opinion as to the present situation, the importance of the times, and the necessity and the duty of earnest work during the year before us.

They were of one mind in saying that the present is the most important, because of the outward conditions at hand. And many of them seem to have caught something of the same spirit that is shown by the civil and military authorities in the prosecution of the present war. May we not confidently expect, and

believe, that this spirit of earnestness, if continued, as we pray it may, on the part of the Japanese pastors and workers of all grades, will result in a great advancement along the whole line of the work, and will usher in a new and better era of Christian work in this Island Empire of Japan.

(2.) In the next place, then, what are the assignable reasons for this favorable change in the external circumstances, and in the improved spiritual condition of the churches ? Of course the war between China and Japan, the growth of the national prestige, because of the splendid successes of the Japanese forces on land and sea, together with the revision of the treaties, is, for the most part, the reason of the more favorable external conditions. By the treaties, as recently revised between Japan and several of the leading nations of the West, Japan is admitted into the family of civilized nations, thereby realizing her long-entertained ambition, and receiving the just recognition of her rightful position among the nations of the earth. The Japanese are putting forth their best efforts in the present war to conduct it on the principles of humanity, and according to the rules and usages of civilized warfare, and that this effort is seen and appreciated by the outside world, makes them feel more kindly towards outsiders, and then also towards that which they represent, for, with the masses, Christianity is associated with the people of the West, and anything that conciliates them towards Western people conciliates them measurably towards our religion.

In connection with the war, it is in place to speak of the "Red Cross Society." This association is not only doing directly a good work in helping to alleviate suffering, and relieving distress among the sick and wounded, but indirectly, by recom-

mending our religion to the people. The immense popularity of this association; the fact that it is generally acknowledged to be of Christian origin; that a number of the foreign missionaries are active in it, has served, as I believe, to remove some of the prejudice with which we have to contend.

In accordance as the scales of prejudice are falling from off the eyes of men, will they be enabled to see the good there is in Christianity in its influence upon the individual, national and social life of the people. It seems as if that time has come. That it is beginning to be understood that a man can be a true Christian and at the same time a true Japanese. If this latter fact is once thoroughly established, one of the strongest arguments now used against Christianity by its enemies will have been removed.

It is true that Christianity has been for some time, if not the only, at least by far the greatest power, working for righteousness in Japan. Christian ideas, Christian principles are affecting life from center to circumference, but the people hitherto, have been unwilling to acknowledge it. But the growing and accumulated influence of the religion of Christ is such that it becomes harder to cover over this truth, to bury it under prejudice, or to smother it by opposition.

The Christians of Japan stand identified with the burning questions of the day. In relief and charity work they are often the leaders. In earthquake disasters, in the hospitals among the sick and wounded, and by the bedside of the dying, they show the kindly helping hand. They have founded orphan asylums; they organize charity and benevolent schemes by which to succor the poor and the needy, to relieve the sick and the infirm; and in this way they are teaching by example that

Christianity is a saving, helping religion, and all these things are gaining for it its just recognition.

What, then is the outlook? On this there is a variety of opinions. Some are looking forward to great gains in the near future, others see no ground for such hope. It is believed, that some time will be required to recover from the serious set-back the work has received during the last five years. It is also known that the opposition of the Buddhists has never been more determined than it is now. There is an immense amount of indifference as regards religion in general, and the Christian in particular, so that the idea once entertained that Japan will be born a Christian nation in a few years, is pretty generally abandoned.

But that the outlook is hopeful, more so than for the last three or four years, is generally acknowledged, since all the facts in the case go to show it. This should greatly encourage the workers on the field, leading them to still greater effort, and should stimulate the Churches of the West to meet all demands of men and money required by the present improved condition of Christian work in Japan.

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### THE YEAR 1894 IN JAPANESE POLITICAL AND RELIGIOUS HISTORY.

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By TOMO TANAKA.

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I.—POLITICAL.

IT has been said that the closing years of a century are always extraordinary. Certainly in our nation's history posterity will look back upon the closing years of the nineteenth century as a period fraught with events of intense interest and far-reaching importance. The year 1894 saw the beginning of these events,

and the year 1894 will be memorable in our annals forever.

When the year 1894 dawned upon this Land of the Rising Sun, probably no one dreamt of the brilliant events that were so near at hand. On the contrary, the people entered upon the new year with many anxieties. At the close of the previous year, the conflict between the Cabinet and the Popular party had risen to the highest pitch. The people believed that foreigners abused the generosity of Japan by taking unfair advantage of imperfect treaties; the Popular party clamored for "the strict enforcement of the treaties;" the anti-foreign spirit ran very high, and foreigners resident in Japan felt uneasy. At this crisis the Government stepped in and, just a day before the close of 1893, dissolved the Diet. Thus the most brilliant year of our history was ushered in under circumstances that were far from reassuring. It was clear that the popular spirit would as little be changed by the mere dissolution of the Diet as by the beginning of a new year.

The months of January and February witnessed intense activity both on the part of the Government and of the Popular party in preparing for the general election for members of the Diet. The election took place on the first of March, and the Liberal party, which was said to be on the side of the Government, secured nearly half of the House. But by no means did the cry for the strict enforcement of the treaties and the anti-foreign spirit diminish.

The ninth of March was a gala day for the country because of the celebration on that day of the Imperial Silver Wedding. It was a great ceremony, and many thousands of people availed themselves of the opportunity to show their unbounded loyalty and affection toward their Imperial Majesties, the Emperor and

the Empress. The celebration no doubt exerted much influence, especially upon the people's ideas of the home, and the sacred relation between husband and wife.

The sixth Diet assembled on the fifth of May. The Popular party at once took a position of indiscriminate hostility to the Government. After fifteen days of business, the Diet passed a vote of no confidence in the Government, and appealed to the Emperor to impeach the Cabinet. To this challenge the Cabinet promptly replied by dissolving the Diet again. What would be the result of the next election? What would the attitude of the Popular party toward the Government be? The Government would not dare to dissolve three Diets in succession! What would it do in dealing with the next session? These were serious and anxious questions with every body.

Just at this point, however, an event occurred which suddenly threw into the shade all thought of internal dissensions. Kim Ok-kyun, a Korean exile who had been in Japan for ten years, was assassinated in Shanghai at the instigation of the Ming family, the then dominant faction in Korean politics. Kim's Japanese servant tried to bring his body to Japan, but it was snatched from his hands and carried by a Chinese ship to Korea, where it was subjected to brutal outrages at the hand of the Government. This stung the feelings of the Japanese to the quick. Great sorrow had been felt over Kim's unfortunate death, and now the people were enraged by this action of the Korean Government, and they believed that the Chinese Government was not without connection with the matter.

While the Japanese were in such a state of mind, the news came in the month of June of a rebellion in Korea. The rebels were called *Tonghaks*; they had risen up against



the oppression and incompetence of the Korean Government; and were so strong that the army could not suppress them. Next came the news that the Korean government had applied to China for help, and that the Chinese government was sending a body of troops at once. Upon the arrival of this report the Japanese Government also decided to send an army to Korea, in accordance with the terms of the Tientsin treaty, and this act led to the greatest war in our history. The naval engagement off the Yalu River, the battles of Gazan and Ping-Yang, the capture of Port Arthur, and a number of other encounters followed in quick succession, and the victories were invariably on the Japanese side, as the world knows.

The Chinese minister to Japan had misjudged the situation. The spectacle of our Government and our people at swords' points; the people themselves divided into a number of parties; these parties in perpetual conflict with each other, inspired him with the confidence that now was the time, if ever, for China to engage in a war with Japan. But ah! he saw only the surface features of our national life, and failed to make account of the peculiar spirit of loyalty and patriotism which pervades our national life, and which we love to call *Yamato-damashii*, (the Japanese spirit). As the Japanese had shown this beautiful spirit in the past, so they showed it now. They promptly forgot all about the clan-Cabinet, the political parties, the strict enforcement of the treaties. They shed tears of emotion over the Imperial declaration of war. They seized their swords and stood waiting to follow the army, and failed to go only because they were forbidden. They did everything to encourage the soldiers and to console the families they left behind.

Right at the beginning of the war the new treaty between Great Britain and Japan reached completion, and on the 16th of July it was formally signed in London and submitted to the Japanese Government. The treaty was made public in the *Official Gazette* on the 27th of October, and after five years Japan will stand on equal treaty relations with Great Britain.

Thus the long-cherished hope of our nation was realized. The announcement of the treaty was welcomed by the whole nation, and the strict-enforcement and anti-foreign spirit will appear no more. New treaties with the United States and Italy are now also complete, and other European powers will not be slow to follow their examples.

The general election which had been looked forward to with so much anxiety before the war, was held in September without any commotion. A special session of the Diet was convened at Hiroshima the month following. The Imperial address to the Diet recommending the prosecution of the war till Japan's object had been attained, was enthusiastically applauded. The bill to raise a loan of one hundred and fifty million *yen* for war expenses was passed in five minutes amid cheers and clapping of hands.

The Japanese in this war have shown not only a spirit of loyalty and patriotism, but they have displayed also a remarkable humaneness and benevolence toward their enemies. They treat the Chinese prisoners with much kindness. The Red Cross Society receives unbounded encouragement. The government established over the seized portions of China is better and kinder than Chinese rule itself had been. This is conduct which is really Christian in principle, and stands in striking contrast with the treatment Japanese soldiers have received at the hands

of the Chinese. Heretofore there have been those whose narrowness of mind has led them to regard the spirit of benevolence and humaneness as contrary to a proper national and patriotic spirit. But since the beginning of this war all have come to recognize that their thoughts and sympathies and efforts ought not to be confined to this small island country alone; that they must think of neighbouring countries, yea, that they must think of the world. The very cause of the war is contained in the single word—*giyio*—righteous benevolence, and this is the principle that has inspired the contest since. "Greater Japan" is the watch-word to-day—greater in aspiration, greater in influence, greater through the propagation of our Japanese spirit.

#### II.—RELIGIOUS.

1. *Christianity*. — "Inactivity in Christian work" was the general complaint year before last; so we entered upon last year with a feeling of depression, although there was some hope here and there of doing a good work during the year. At the beginning of the year, the Tokyo Young Men's Christian Association started an aggressive movement, but their work did not exert a wide influence. At Nagoya there was an awakening during the week of prayer, and we hoped for the spread of its good influence far and wide; but unfortunately it ended where it began.

Some said that the Christians had become slothful and fond of ease; that the church services had lost their spirit and had come to be only lifeless formalities; that the Christian workers no longer felt their responsibilities. Many occupied themselves with the discussion of the origin of this state of things and the means of mending it. While the internal condition of the church was such, it was called upon to undergo fierce

attacks from the outside. The anti-foreign spirit was high, so that the work of the foreign missionaries or any work with which they had any connection was almost tabooed. Moreover criticisms of the missionaries were heard inside of the church, although these were not very loud.

Notwithstanding all this, on the other hand, a strong current of spiritual life flowed beneath the surface. Christian work was going slowly but steadily on. The spirit of independence grew among the Japanese Christians. Much effort was made to get the people at large to understand the essence of Christianity.

In April the *Kumi-ai* churches\* had their annual meeting at Kobe. Their Home Mission Society is mainly supported by the *Kumi-ai* churches, but receives some help from the American Board mission. At this meeting there was some question about this contribution, from the mission, and finally a committee was appointed to consider the advisability of making the Society wholly independent of foreign aid.

The "Church of Christ in Japan" held its annual meeting in Tokyo in July. The establishment of a wholly independent home mission society, and the deposition of Rev. Mr. Tamura, the author of "The Japanese Bride," a book which had occasioned some public agitation, were the two main features of this meeting. Just at the time of the meeting there arrived the sad news from the North that Mr. Takahashi, an evangelist to the Kurile Islands, had met his death. The whole Christian community showed deep sorrow for him, as he had gone with a body of colonists to those desolate islands. During the latter half of the year, society was wholly taken up with the war, and religion could

\* Churches fostered by the American Board Mission.

not stand aloof. The Christians did very active work. They organized the *Dōshikwai*, an inter-denominational association whose object was to be the organ of all Christian activity in relation to the war. They sent speakers to various places to show the attitude of Christianity toward the war. The people were very glad to hear them, and wherever they went large meetings were held. This movement had the excellent result of bringing to light the loyal and patriotic spirit of the Christians. The church and society in general are nearer to each other to-day than ever before, largely on account of this very movement. Last year was the twenty-fifth anniversary of the beginning of the work of the American Board mission in Japan. So in November the mission sent a circular letter to the *Kumi-ai* Churches, setting forth the history of the work and its future prospects.\*

Toward the close of the year, along with the brilliant victories of the war, Christian work advanced, and became more and more active everywhere. In December "The Foreign Educational Society of Japan" was organized by some of the leading Christians, and work for the education of Korea will soon begin. As the Japanese government is working for the political regeneration of Korea, so it is considered to be the duty of Christians to work for its spiritual regeneration.

Questions of the so-called New Theology occupied the minds of leading Christians throughout the year. Problems like "What is the essence of Christianity?" "What will be the future of evangelistic work in Japan?" were discussed. Near the close of the year "The Problem of Christianity in Our Country," by Rev. Mr. Yokoi, appeared. It gave the author's views in reference to the questions men-

tioned above and reveals his position as being extremely liberal.

On the other hand, the cry for practical Christianity became more persistent everywhere. The need of a real, pious, devotional Christianity gained expression. As on the one hand Christian work came into more intimate touch with society, so on the other hand people became more deeply convinced of the importance of individual salvation.

There are now in Japan 364 organized churches, with a membership of 39,240. Besides there are 164 Greek Catholic churches with 22,000 members, and 206 Roman Catholic churches with 49,280 adherents.

2. *Buddhism*.—The two main religious events of 1893 were a conflict between education and religion and the influence of the World's Parliament of Religions. In the spring of 1893 a professor of the Imperial University wrote a book entitled "The Conflict between Education and Religion." Really it was nothing other than an attack upon Christianity declaring it to be a religion contrary to the principles of Japanese education, and wholly irrational. The Buddhist priests were jubilant in the belief that now they had gained an ally of the highest order; they vigorously followed up the learned professor's attack, and the Japanese religious skies were very stormy for a while.

But the attacks were not confined to Christianity. Writers began to say that if Christianity is irrational, Buddhism is still more so, and thus compelled the Buddhists to take the defensive instead of the offensive. Thus the philosophical study of their religion and its historical investigation became predominant among the Buddhists, an undertaking which led them into many difficulties and doubts.

\* This letter appeared in Vol. II., No. 2, of the JAPAN EVANGELIST.



The effect of the World's Parliament of Religions has been very great in Japan. Many Buddhist priests attended the Parliament, and became well acquainted with the truths of all religions. They returned with the conviction that it was not wise for them to consume their energies in narrow-minded hostility to Christianity, but that the work before them was to teach and emphasize in a positive way the truths of their own religion.

Owing to these two causes the aspect of the Buddhism of 1894 differs greatly from that of the previous years. During 1894 its leaders worked to explain their own teachings, instead of attacking Christianity, as they used to do. They had regarded Christianity before in no other light than as their implacable enemy; now they were able to see some good in its existence and its mission. The explanation of sacred books, the publication of magazines, and the reprint of old sacred books were their chief occupation during the first part of the year.

During the latter half of the year, like everybody else, they were busy with work in connection with the war. Many priests went as chaplains to the soldiers in the field. They recognized that the war had given them a splendid opportunity to work in Korea and China. Buddhism came through these countries into Japan, but the spirit of Buddhism has degenerated in these countries, so that the Buddhists consider that it is now their duty and opportunity to give back the truth which they formerly received.

3. *Shintō*.—At the beginning of last year Shinto was very inactive, and there was much criticism of the moral condition of some of its sects. But when Mr. Shibata, the head priest of the Jikkō sect, came back from the World's Parliament of Re-

ligions, he undertook a reform of Shinto. He called for a liberal and active Shinto. Many magazines were published in the interests of the religion, but failed to exert a wide influence.

When the war broke out the first to send a priest to the army were the Shintoists; but they failed to follow up their advantage in an active manner.

Some tried to make Shinto like Unitarianism, a sort of an eclectic religion that would cull the truth from all religions. Some compared ancient Shinto to Judaism, claiming that there are many features common to both.

To conclude, we have entered upon the new year with a new hope and a new spirit. The Japan of 1895 will be a new Japan, yes, new in every respect; new not only in political, military, and commercial affairs, but new also in spiritual matters. Japan must undergo a spiritual revolution this year, just as she passed through a political one twenty-eight years ago. There is a tremendous need of the True Religion in Japan to-day in order that the nation may perform the great work that is before her. May God bless this beautiful land. May His strong hand be upon her, and guide her to the fulfilment of the mission which He has appointed unto her.

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#### THE WORK IN HIROSHIMA.

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SOLDIERS have been arriving by day and in the dead of night, and the tread of troops is a familiar sound. Some of them in the press of preparations have been able to identify themselves with Hiroshima Christians, but the majority go on to the field of battle without thought of the Cross or the Savior of the world. A certain Lieutenant Okada, who reached the city on a Saturday, at once set about arranging a service for his soldiers, and

on the following day filled a school-room with his own and other men and all heard Rev. Mr. Miyagawa preach. At the close of the address he rose and thanked the preacher, and stated that his company was the first of the Second Reserves to be called out, that they all intended to do their best and not show themselves inferior to the younger troops, that they would like to send regards to those in China whom the chaplains would meet. This man, a Methodist Christian of Tōkyō, showed such talents here before leaving that he was promoted to the first lieutenancy, a rather remarkable fact, it is said.

The soldiers are kept in training on rainy days as well as fair, but on Sundays they seem to have more time for strolling about the city, and the streets are filled with them. Among so many hundreds to see six or seven reeling in drunkenness, shouting, and forgetful of the usual salutations, is no great surprise—and yet it is a regret—to one who has seen hundreds staggering in America on a Fourth of July. In general they seem good-natured and orderly.

Whereas in most cities in Japan the streets are filled with children and the *jinrikisha* men must stop or make detours to save the lives of the coming generation, here the soldiers turn out for nobody, and cavalymen trot and gallop as fast as their ponies will carry them, leaving foot passengers to save their own lives; the result is that children are kept off the streets to a large extent.

Five chaplains have now gone to China—Revs. Terada, Miyagawa, Aoki, Yamanaka and Honda. They are facilitated in their work by the officials and have chances for personal work and teaching the Bible.

The 1000 *yen* desired in order to send them was very quickly secured, and there are funds in the hands of the treasurer, Rev. Mr. Wilson, with which to send more men, or keep

those already sent longer in service than was at first planned.

Hospital visitation continues and at least four missionaries, in addition to the Japanese, are carrying pictures, games, tracts, pamphlets, papers and portions of the Scriptures to patients who seem not only to endure these visits, but to look forward to them with a relish. They show their mutilated bodies and alas! their mutilated souls, and it is a privilege to give them spiritual medicine, to break in upon their sombre meditations and turn their thoughts to the Light of the world, the Victor over death. As you follow up your visits, they gradually confide in you and tell you of a time years before when they heard a little Christian preaching. One tells of his parents who are Christians and begs you to give him a Bible. Another says he used to enjoy the Christian singing and would like to have you loan him a hymn-book. Another says the little book given him states the true life of God. Another says, he has not decided to be a Christian, but it looks to him thus: "If a man is carrying an umbrella in a heavy storm, the chances are that he will let me walk under it, if I only ask him. Christ carries the umbrella that will keep off evil, and I must ask Him to let me walk with Him." A number of these patients are reading the word of God, and in some hearts the seed seems planted and growing.

Soldiers and policemen come to study the Bible with missionaries, not with a quiver full of questions about the authenticity of the Scriptures, the doctrines of inspiration, election, etc., but with a simple desire to know what the Bible really teaches.

When they stay three or four hours and tell you at the end that they forgot all about time while studying Christianity, it makes you feel that a missionary can do something yet in Japan.

Thousands came out on Sunday, the 10th of March, at the instigation of a

Hongwanji priest from Kyoto, to pray for dead soldiers. The city was full. The eastern parade ground was a lively scene. It took the policemen one hour to take down the names of arrivals from one train, so it is reported, for the Japanese as well as foreigners have to account for themselves when entering a city under martial law. What did this crowd pray? It was the familiar NAMU-AMIDA-BUTSU ("I adore thee, O eternal Buddha"—Hepburn's Dict'y.) If this mass of patriotic citizens could open their hearts to the Eternal Father of Buddha, and, with the Savior of nations, adore the Preserver of life, such an assembly would carry one back to Israelitish times. If they could all witness one grand gathering of young and old Christians at a Christian Convention, they would have a new conception of worship, I think. People who are anxious over absent soldiers come ready to give money if you will guarantee the safe return of their loved ones, claiming they would just as soon make such an *orei* (thank-offering) to a missionary as to a Shintō priest. This does not seem so strange when you hear that Buddhist priests give their apotheosized names to soldiers before they go to war, and that, receiving from twenty-five *sen* to two *yen*, they cut a bit of hair from a soldier's head and, blessing him, pronounce him bullet-proof.

The preaching places on a thoroughfare fill right up when a missionary preaches, and stay filled till he is through. There is opportunity for twenty more missionaries to work in the large hospitals, could they leave their present stations.

The Japanese Christians in Hiroshima are very busy, but they try to attend at least one service each Sunday, soldiers being quartered with some of them. The Japanese evangelists seem to see the opportunity and work individually and with the missionaries with zest and success.

## A NEW EPOCH IN CHRISTIAN WORK IN JAPAN.

By the Rev. H. LOOMIS.  
(Continued.)

ON the 6th and 7th of February I visited different portions of the Imperial Guard in Tokyo and divided among them copies of the Gospels and New Testaments. It was the request of Col. Sameshima that the officers should receive the same as the men, and so but few copies of the New Testament were given to these troops.

When I called at the Headquarters, I was accompanied by Rev. Mr. MacNair, who had met Col. Sameshima before, and, being much interested in the work among the soldiers, went with me to see what could be done in the way of opening religious services for their special benefit.

We were met by Count Hisamatsu, who is one of the members of the Staff, and has spent several years in France, and he was extremely polite and agreeable. The Colonel received us most cordially and gave directions to the Count to receive the books that were to be given to the various small and scattered portions of the command. Both of these officers appeared to be greatly pleased with what we were doing and desirous of promoting its success.

As we went to the various barracks, we found that our visit had been arranged for from the Headquarters, and we were everywhere met with extreme kindness and courtesy. While it would have been a great pleasure to have given the books personally to each soldier, I am fully satisfied that the official distribution was probably wise and best, and all that we could reasonably ask. The hearty expression of thanks and kindly feeling on the part of all whom we met was as gratifying as unexpected.



The day following the completion of the work of distribution, I received a letter of thanks from Col. Same-shima, which is certainly a very remarkable and interesting document. The terms of address are these of profound respect, and I am confident that they are the expression of more than mere formal gratitude and appreciation.

The question of religious services in the barracks being suggested, Col. Same-shima gave a ready assent, but said it was a matter that required the consent of the various post commanders, and he would consult with them and let us know the result.

Taking my letter of introduction from Admiral Ito (Vice Minister of the Navy), and accompanied by the Rev. Dr. Verbeck, I went to the Naval Station at Yokosuka on the 9th inst.

We were met at the railway station by a Christian surgeon, who is attached to the Marine Barracks at that place, and who is greatly interested in the spiritual welfare of the seamen.

Proceeding to the Headquarters, we were met by Admiral Inouye with marked evidence of special interest and consideration. His Chief of Staff is an earnest Christian and greeted us with real enthusiasm and gave us very special attention.

By the direction of the Admiral, all the men and officers in the barracks were assembled and addressed by Dr. Verbeck and myself. We received the very best attention on the part of all, and it was remarked that there was a decided contrast between our reception and that given to a Buddhist priest who had addressed them but a few days before.

After many expressions of appreciation and thanks on the part of the officers, I accompanied the Christian doctor and the pastor of the native church to the Hospital, (Dr. Verbeck having returned).

We found that our visit was looked for, and the sick and wounded were gathered in three of the largest wards so that all could meet us and hear what we might have to say. The attention received and the interest shown on the part of every one was gratifying in the extreme.

On the 12th inst. I went to Takasaki. My coming had been made known by the Rev. Mr. Patton, of Mayebashi, and it was arranged that I should address the troops on the afternoon of the following day. The commanding officer was extremely kind, and when he learned that I desired to leave at an earlier hour in order to meet an appointment at Sendai, he sent an order to assemble the men at once so that I could address them before I went away. Then he invited us to dinner and entertained us in a most agreeable manner.

I reached Sendai on the 14th, and was received very cordially by the Vice Commander of that Division. He promised to receive the books and distribute them as desired, and also approved of the opening of a place for Christian services near the barracks, and will permit notice of the same to be given to the men.

A Japanese Christian, who is a teacher in the school at Sendai, was present at the interview. After it was ended, he expressed his astonishment at the great change, and felt that here, as elsewhere, there was now opened such possibilities for Christian work as they had not dreamed of before.

In a letter received this morning from Rev. Dr. Moore, of Sendai, he writes that a committee has been appointed to consider the matter of what shall be done for the soldiers, and it was decided to open a place in the city, centrally located, as a sort of club or reading room, and two afternoons of each week are to be devoted to religious instruction.

The five Missions are represented in the movement, and they have also the co-operation of the Japanese Christians. He adds: "I have faith in the plan; and I believe that good will come of it. We are all glad that this work has been begun, and pray that it may bring forth a great harvest."

Miss Talcott has been spending some time in Hiroshima and writes of the work there: "Some days since a patient to whom I had given a tract asked if I had not a Bible. I carried him a Testament the next day and have visited him occasionally since. His family are all Christians and are doubtless praying daily for the soldier boy. The soldier lying beside him has become interested; and another still beyond him has decided to become a Christian. In another ward, where I gave three Testaments, they want me to read with them when I go. Two men in another ward who had received them are finding places they do not understand, or bringing up questions suggested by others every time I visit their ward. I feel sure there is much more to be told than we know now." In a brief note dated February 15th, she says: "Last Sabbath a lieutenant in a Regiment of the 2nd Reserves brought 300 of his Regiment to hear a talk from Rev. Mr. Miyagawa."

Another missionary, writing from Hiroshima to a friend in Yokohama, says: "I count it a great privilege to have been sent here. The past month has been full of mercies, and the power of the Spirit has been plainly manifest. The Lord of Hosts is evidently directing the movements of His servants here, so that the attendance at our preaching place keeps up with as full attendance as before the Sendai men left, and with people who stay after service to listen. Our work here will have, and already does, have influence in the highest

circles. The best of all is the knowledge that in the last month *many soldiers put their souls in Christ's keeping*. One theological student confessed as he left to return to school that for the first time he had learned that the simple gospel preached earnestly will have more effect than any other kind of preaching."

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COPY OF LETTERS RECEIVED.  
(TRANSLATIONS).

Rev. H. Loomis,

Dear Sir:—

I am so happy that you have distributed the Gospels among the soldiers. I am also very thankful; and my eyes are filled with tears of joy because of such a great blessing of God.

With deepest gratitude,

A.....K.....

2nd Battalion, Imperial Guards.

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Dear Mr. Loomis:—

Although I have not seen you, I am very glad to have this happy chance of writing to you.

The Gospels which you graciously gave, were certainly distributed to us.

Since I believed in the Bible as spiritual food, it has never been separated from me. But when I entered the army, I was not allowed to possess the Bible; and when it was discovered that I kept one secretly, I was forbidden to do so by a severe command.

Since then it has been very difficult to get a taste of the Bible, and I have continually prayed that the time would come when I could partake freely of the spiritual food of our God.

How suddenly this glorious food is publicly given by the hands of our officers, so that forbidding to have the Bible has disappeared! How and why I do not know.

This happy fortune is of course given by the infinite love of God. At the same time your love caused the Japanese army publicly to introduce

Christianity into it. Very many thanks for your efforts in our behalf.

Yours respectfully,

O..... S.....

Imperial Guards,  
3rd Division, Infantry.

Dear Rev. Loomis :—

I thank you for your kindness to our army. I am exceedingly glad to have received a copy of the New Testament. I think that your reason for showing so great kindness to our country is your belief that the welfare of the Orient rests upon it. I shall remember your great kindness, for I am devoting myself unsparingly to the peace of the Orient and to my Great Leader (the Emperor).

Rest assured, I pray you, the Testament which you gave me I will carry to the field, and keep as a memorial of you. I enjoy reading the Scriptures, and shall be glad to receive any books pertaining to them. K.....S.....

Lieutenant Imperial Guards.

To the Rev. H. Loomis :—

I am directed by the Commanding Officer to express our cordial thanks for the present of many valuable holy books which you so kindly brought yesterday. With our best regards,

Yours respectfully,

Otoshiro Shiraki.

Vice Commander of

1st Regt, Imperial Guards.

To the Rev. Henry Loomis :—

In this cold weather I trust that you are in good health. You have sent to me a copy of the New Testament. I thank you very much for your kindness.

Very gratefully yours,

Count Hisamatsu.

Staff of Imperial Guard.

To Henry Loomis and

Theodore M. MacNair.

Dear Sir :—

I present you the following letter. Since our country began to wage war with China, we have been so fortunate as to triumph repeatedly. We have now

taken possession of the entrance of Bohai Bay (Pichili Gulf), occupying both peninsulas.

These victories are mainly due to the spirit possessed by our officers and soldiers. At the present time our detachment of Imperial Guards feels that for both officers and men *spiritual education is highly important*.

You two gentlemen also hold this opinion and have presented to us a large number of Bibles. We are very much pleased in consequence, and the Prince (the commanding officer) also is exceedingly glad.

We desire now in this letter to thank you, and we would at the same time express our appreciation of the kindness of feeling entertained for our country by your countrymen.

Yours respectfully,

Samejima,

Sambo-cho (Chief of Staff),

Detachment of Imperial Guards.

The personal distribution of the Scriptures has been permitted in Nagoya to the most of the troops at that place, as well as in Takahashi. When this was done, the men were assembled and an address was delivered by one of the missionaries, or a native helper. A considerable work has also been done in the hospital. To God be all the praise.

February 22nd, 1895.

### IS THE ASSERTION THAT THE JAPANESE ARE BARBARIANS TRUTHFUL AND JUST?

By the Rev. H. LOOMIS.

THE one act that has brought a stigma upon the Japanese army in the prosecution of the present war is the conduct of the troops at Port Arthur. That this single event should be made a criterion for an estimate of the Japanese character is entirely unreasonable and a misrepresentation of their spirit and methods of which the nation may well complain.

From a careful reading of the history of the war, and extended



observation of the conduct of Japanese soldiers, I have been fully convinced that the impression which has been made abroad by the sensational reports of some of the newspaper correspondents was erroneous and unjust.

The Vice-Minister of War has given the following statement in regard to the case; and it is the opinion of one in the highest authority in Japan. The communication is as follows:—

Headquarters of Army Department,  
Tokyo, Feb 28, 1895.

Dear Mr. Loomis:—

In regard to the massacre which is said to have occurred at Port Arthur during four days after its capture, I can say a few words, judging from reports received from the proper authorities, and from the general state of affairs on the battle-fields which I have seen.

As a general thing the hostile spirit of soldiers is greatly diminished at the end of each battle, much more on the next day, and still more on the fourth day; so I firmly believe that such a cruel spirit could not have continued through four days.

As is well known, Port Arthur is a very small place at a point on the sea coast, and as there was no way for the Chinese soldiers to retreat, the number of killed and wounded was of necessity greater than that on an open field; and there is no doubt that those dead bodies were piled up upon one another within the limited space which constitutes Port Arthur. The battle-field ought to have been cleaned up soon; but on the very day of the capture of Port Arthur there came a dispatch informing the commander of the commencement of another battle at Kinshu, and also that the defeated Chinese were fleeing from the Port by both the East and West coasts of the peninsula. So our army was engaged so busily in meeting these emergencies that there was no time to remove the dead. In the meantime the attention of those reporters who

were simply lookers-on, was solely attracted to Port Arthur, so that they hastened to see this most famous place. Under such circumstances those who went on the next day might have seen the sanguinary state of affairs and mistaken it for the cruelty of that day; and so with the others who went there on the third and fourth day. This seems to have been the cause of their misjudgment that the massacre continued for four consecutive days.

Major General Kodama  
(Major General Kodama is Vice-Minister of War.)

It will be seen that there is no denial that many Chinese were killed on the first day of the fight. At the same time this is spoken of in terms that show a due consideration of what is to be expected from civilized troops in time of battle.

The question then is, Was the shooting of so many of the Chinese within the limits of Port Arthur an act of exceptional barbarism, and sufficiently important as to make it a test of national character and a matter of universal reproach?

On this point I have been favored by the opinion of unprejudiced persons of the highest authority; and who were eye-witnesses of what occurred; and they all agree that the newspaper reports were exaggerated and give a decidedly false impression. It was also the unanimous opinion that *under the same circumstances* any troops in the world would have probably done the same. The sight of the mutilated bodies of their comrades, and the disfigured heads hanging to the trees as they marched on and through the town was such a spectacle of horror as to exasperate any body of men and provoke them to deeds of revenge.

As to the continuous slaughter of Chinese soldiers and citizens, this is spoken of as improbable by Gen. Kodama, and one who had equal opportunities with the newspaper reporters to see what took place says

that he heard no firing of guns and saw no killing after the first day. He was able to recognize the bodies of the slain which were lying in the streets as those who fell on the first day, and not therefore victims of fresh slaughter, as has been stated.

In reading the sensational reports, it is apparently claimed that the Japanese soldiers were exceptionally cruel and their conduct without precedent among civilized people.

But the history of war in all times, and under the most favorable circumstances gives instances of action and methods employed that are equally unjustifiable and to be regretted.

I have but to refer to the blowing of the sepoys from the cannon's mouth at the time of the insurrection in India; and I saw in December, 1863, thirty-five batteries planted just opposite the city of Fredericksburg in Virginia and shot and shell poured into that town with its thousands of helpless and inoffensive people. The same thing was done to the city of Charleston for several weeks or months; and yet such things have been regarded as one of the ordinary incidents of war.

I have recently visited the most of the Chinese soldiers who were captured in battle, and are now in Japan as prisoners of war, and in every instance the treatment has been exceptionally considerate and generous. While I was able to see only a glimpse of their daily life, I was abundantly satisfied that no other nation would have done any more, and probably not as much, for the comfort and welfare of their foes as has been done here. Not only have the sick and wounded received the same care and treatment as Japanese soldiers, but even artificial limbs have been supplied by order of the Empress to all who were in need of the same.

A captain of one of the Chinese torpedo boats, who was captured at Wei-hai-wei, told me that he and his companions were not only supplied with abundance of ordinary, and even special food, but they were given by their visitors more fruit than they could eat, as well as wines and other luxuries. In consideration of their wishes, four of the officers were retained at Hiroshima, instead of being sent to Tokyo along with their comrades.

I saw also in Tokyo a Japanese sentinel close the temple gate where some Chinese were confined, because the crowd that had gathered in front were disposed to be boisterous and address them in derisive terms.

In the four hospitals and three barracks that I have visited containing Chinese prisoners, I have found the most pleasant and cordial relations existing between them and their attendants. One of the captured officers said: "We have been told that we should be allowed to go out freely, were it not that the Japanese authorities fear that harm might come to us from some rough and irresponsible persons."

I have no desire or purpose to vindicate the unjustifiable killing of any human being, but I do wish to object in the strongest terms to any unwarrantable and injurious discrimination against a people that have shown such a spirit of tolerance and charity towards their foes as to render them worthy of the highest praise.

It has been justly and truthfully said that in a conflict where such horrible cruelties have been practiced on the part of their enemies, it is a wonder that the Japanese soldiers have been so well restrained, and, instead of a single instance of yielding to the spirit of retaliation, their forbearance should have been so uniform and great.

# Woman's Department.

Life of Mrs. Tō KIMURA.

*(Continued from last number).*

AFTER her husband's departure for America, Mrs. Kimura's responsibility as the bread-winner and the educator of her now fast-growing boy lay heavily on her poor shoulders. The care and pains with which she brought up her son was something quite uncommon. Even the lullabies she sang for her little boy were not the prevalent, silly things, but the well-known poems of the famous Chinese authors. Whenever her brother returned home for his vacation, she would somehow find time out of her very busy life to study English with him. Having acquired sufficient ability to read the Second Reader, she taught it to her son.

In the course of time, the place where she lived became more prosperous, and with it many forms of amusement, such as theatres and story-telling, were introduced and it became the fashion of the women and girls to frequent these places of diversion. But whenever Mrs. Kimura was invited to go, on the plea that it would rest her worn-out body, she gently declined, saying that it was not a wife's place to while away precious time pleasuring, when her husband was far away on a foreign shore, enduring many hardships. She was so different from all those about her that they came to call her "the crazy woman." The financial state of things at the time was such that, work as hard as she would, she was not entirely free from debt. At one time she was so

hard pressed by a creditor that she gave him all she had at the time, which was only fifty cents, and she told him to come for the rest next morning. That very night she made a number of coats out of her old garments with the help of her mother and grandmother, and sold them at the second-hand clothing store, realizing thereby two *yen*, with which she paid off her debt.

Some time after this, it so happened that Mr. Taguchi, her brother, became an officer in the Treasury Department, and it became necessary for her family to move to Tokyo. Here as the house-keeper of her brother, she passed a less straitened, but by no means a less busy life. They were far from being well to do, but she managed the domestic affairs so skilfully that Mr. Taguchi had no household troubles to divert his attention from his duty or to interfere with his study. Not only that, but her compassionate and sympathetic heart would so go out to every call from the poor and the suffering, that none who applied to her for help were ever sent away empty-handed. She was, in short, a helper of the poor, the comforter of the sick, and the guide to the wayward. And when she was asked what the secret was that enabled her to run the domestic wheels so well, she replied after a thoughtful silence: "There is no secret about it; I am not lazy, that's all."

In the mean time her brother married, and when a baby boy came



into the family, Mrs. Kimura's cares and labors were increased. Later the brother entered into editorial work, publishing a magazine on Economics, and in this work also her help was conspicuous. She was her brother's sole treasurer during the first four months. And when her brother was writing his celebrated "History of Japanese Civilization," it was she again that supplied him with much of the material out of the books and novels she read for the purpose. But though so busily and actively engaged, the education of her son was never neglected, and during the thirteen years of her husband's absence, not once did she ask him to return, but rather urged him to prolong his stay so as to take up some speciality, even when he wrote her to the intent that he would return. And only when she saw that her son needed a firmer hand than hers to guide and direct him, did she write him to come back, little expecting the disappointment he was to bring her.

So after thirteen years of hard study, Mr. Kimura, having been ordained to the Gospel ministry, returned with the determination to devote his life to the Master's work. But what did Mrs. Kimura see either in his attainments or in his profession? Was there anything to glory in or to be proud of? Did she not look forward to the day of his coming as the time when she might return, doubled and trebled, all the kindness she had received at her friends' hands during all these long years, and did she not dream in the secret of her heart of what an honored position he was to take and what a life of ease and happiness she was to lead with him? Here he had come back, and what had he to give to his expectant wife and friends? He would apply for no official position nor for any place of honor, but would content himself

with teaching English to youths and had taken delight in working among the poor, telling the Gospel message. Her disappointment and struggle were sore and keen for a time. But Mr. Kimura had not long to wait ere he had the pleasure of seeing his wife led to the light, and entering into his life and work with renewed strength and earnestness. Love of Christ, together with her failing health at that time, softened her masculine nature and made her a tender, loving woman. The virtues she already had now shone forth with greater brightness, being baptized with the Holy Spirit. She had endured her life of hardship thus far, by her strength of character, her diligence and patience, and now to them she added Christian love and sincerity of heart, enabling her not only to endure, but to delight and glory in their life of want and trial. Gradually she realized "the peace that passeth all understanding," and her former regret was changed into a source of unspeakable joy. And now her pent-up energy and zeal must be exercised for her beloved Saviour. The first Christian work she undertook was to open a Sunday School for children, and she herself taught them the sweet "Old, Old Story of Jesus and His love," with such sympathy and earnestness that it found its way into the children's hearts. Her next work was the forming of the Women's Association, which met once or twice a month both for their mutual benefit and for helping the poor.

Later, when the society for reforming the old style of Japanese hair-dressing was organized, she was its chief advocate and became its superintendent. But her greatest work was the founding of the *Meiji Jogakko*, a girls' school, of which she became the matron. To this work she devoted her whole being, managing the affairs of the school, encourag-

ing the teachers and helping the pupils. Afterwards, when it became necessary, she boarded in the school, returning home only on Saturdays and Sundays. As an illustration of her devotion to the school, the narration of a little episode will not be out of place here. On one occasion two of the lady teachers were attacked by typhoid fever at the same time and both were sent to the hospital. The doctors were solicitous about admitting others to their sick chambers because of the infectious character of the disease. But Mrs. Kimura was not to be so easily frightened away. Firmly maintaining that it was both her wish and duty to nurse and, if necessary, to die with them, she took their care upon herself and nursed them day and night. Sometimes she would even sleep with them so as to warm them by her warmth. This she continued until she was utterly worn out herself. With such love both for the teachers and pupils, it is not to be wondered at that we loved her so much, and that whenever she was absent, we felt it in the air. Really, there is ample reason for our cherishing this school as her precious legacy and as a monument to her loving memory.

In the summer of 1886, when Mrs. Leavitt honored us with her visit, Mrs. Kimura met her, and was greatly moved by the lady's noble bearing and earnest talk. Her active nature soon sought out like-minded friends, and with them she began to organize the Tokyo Temperance Association. In the midst of this very important work, and when she was meditating the removal of her school to a more favorable site, she was suddenly called away to the Home above. God's ways are not our ways and His thoughts are not our thoughts. Mrs. Kimura was taken away when least expected, and when she was needed here so much.

It was in the midst of the hot month of August. For some little time she had not been feeling very well, but on the morning of the 17th of the same month, she pronounced herself quite restored and went out for a walk with her husband, and even went to a photographer to have their pictures taken. On returning home she called all the inmates of her house to come under the grape-vine and partake with her of the first fruits of the season. All was well till nine o'clock that evening, when she was suddenly taken sick, and before the day dawned she was found to be in the grip of Asiatic cholera. Early in the morning, when one of her beloved friends went to see her, she gently told him not to come very near her, and said in reply to his cheering words, that she did not care whether she lived or died, but she prayed that God would take away her pain. At her request, a couple of chapters from the Book were read, until her effort to catch the words became too painful to continue. At half-past ten there came the final change and her end drew near. The last prayer she offered then still rings distinctly in our ears. "Dear Heavenly Father," she said: "I thank Thee for being with me always, both in times of pain and of joy. As Thou callest me, I come. Take thou me, dear Lord." After this prayer she desired to be raised up a little so as to say farewell to her friends, but when her husband told her that it was unnecessary, she said: "Then I will go thus," and so she went, not to return any more. To the end she was composed and tranquil in spite of the agonizing pain she was passing through. Well may the policemen and others wonder at the mysterious Power which thus sustained her in this darkest and sorest hour. So ended Mrs. Kimura's useful life, but not so with the works and influence she left behind. The Association she started to organize

is now a large working force, making itself felt in divers directions, and the school she so loved is now a well-known institution, and out from its halls many have gone to follow in her footsteps and do the work she left unfinished.

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### *A Short Study in Comparative Religion.*

The study of Comparative Religion is both interesting and profitable to the earnest seeker after truth. The elements of apparent agreement are no less startling than the radical differences discoverable in them. Every student of Buddhism, Confucianism and Christianity knows that unselfishness is the apparent underlying principle or motive on which these several moral forces are based and the operation of which produces the grand superstructure of each system respectively.

To define, therefore, this apparently common motive in the terms of each system will help us to judge of their relative merits as practical moral forces in the world, and to decide which of these systems may properly be viewed as a religion.

1. **BUDDHISM.**—The unselfishness of Buddhism proceeds from the dogma of *Karma*, or the law of merit and demerit, working itself out through metempsychosis, or death followed by re-birth through a circle of animal organic life more or less extended, according to the will or determination of the individual, to separate himself in his various states of existence from cruelty, covetousness, falsehood, lust, drunkenness or other vices. For the quickening and encouragement of which determination a series of hells are provided, and when the individual has been stimulated thus to habitually seek the opposite virtues,—love, charity, truth, etc.,—there are provided heavens, tier upon tier, for his

encouragement. His whole multi-form existence is one long purgatory, the one object of which is the crushing out of self. Buddha distinguished himself first of all during his five hundred and fifty previous births by self-forgetting, self-sacrificing charity. To get rid of self is the primary condition of a holy life. He who is without desire, dead to himself, he alone truly lives. This utter self-abnegation springs from a conviction of the impermanence and unreality of the world of sense. To him the life of the universe was boundless, permanent, absolute, and individual life was something narrow, transitory and finite. Thus Buddhism enjoins absolute unselfishness, not because selfishness appeared to be mean and demeaning in itself; not because unselfishness is recognized as something noble and ennobling in itself, but because all individuality, all personal life is utterly worthless. Men must sink themselves because personal existence is in itself an absolute evil and the source of all misery. Buddhist unselfishness is therefore essentially negative in character.

2. **CONFUCIANISM.**—The apparent unselfishness of Confucianism has its rise in prudential considerations of family and state, and relates only to the devotion of the inferior in rank or station to the superior. It demands the absolute giving up of all individual rights to the will, the pleasure and the comfort of the superior, the wife to the husband, the child to the parent, the younger to the elder, the subject to the sovereign. The unselfishness of Confucianism is more to be admired than that of Buddhism, because it commands unselfishness for its own sake, to the extent at least, of man's temporal limitations. But it fails in that it has no supernatural ideal, which fact deprives its unselfishness of enthusiasm; its social system of vitality, its followers



of any progress, and its conservatism of any improvement. It is a system without hope either in this world or any other. Its unselfishness, therefore, is limited, circumscribed, and ineffective to develop the noblest traits in man.

3. CHRISTIANITY.—The unselfishness of Christianity springs from a wholly different source from that of either of the above. The aspiration after communion with a Being of perfect, unselfish goodness characterizes Christian unselfishness, and becomes a characteristic of the individual only through the new-birth, regeneration. "Except a man be born again, he cannot see the kingdom of Heaven." And this, purely of grace, is wrought by the power of God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Thus the unselfishness of Christianity is a *pleroma* or fulness of life. And hence its activity is positive, progressive and world wide. Since God, as exemplified in the life of Christ, gives Himself absolutely for the well-being of His whole creation, the soul by companionship with Him who is righteous, true and perfect is enabled to manifest the same quality of unselfishness. "Now are we sons of God, and it doth not yet appear what ye shall be." In Christianity, therefore, is seen the real unselfishness as contrasted with the apparent unselfishness of Buddhism and Confucianism. Its effect upon human life and character is not difficult to see. The biographical sketches which follow present interesting material to the reader for a study in Comparative Religion.

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*Biographical Sketches (Translated).*

It is a singular fact that two beautiful lives, Mrs. Okuma and Mrs.

Yokoi—the most brilliant evening stars of fading Old Japan—should pass away so near to each other. The fact that the former has been a most zealous Buddhist and the latter a strict Confucianist (afterward becoming an earnest Christian), adds a still greater interest to the study of their lives.

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*Mrs. Okuma.*

The noble mother of Count Okuma died at the blessed age of ninety, upon the dawn of the new year, 1895. The following are a few extracts from the many incidents of her devout life, as related by her devoted son, Count Okuma himself.

Her religious life began from the time that her mother-in-law was taken sick, when she would frequent the temple eight miles distant from *Saga* castle, barefooted, to offer prayer for her mother's recovery. The mother was confined to bed for fourteen years—during which time she tenderly and untiringly nursed her. After her husband's death, which occurred when her son, now Count Okuma, was thirteen years of age, she became the sole support and educator of her four children. When the Count became so renowned as to attract the attention of men of power, he was often-times exposed to their persecutions and reprobation. Yet amid all these, the mother maintained outward serenity and an air of unconcernedness, only making known her fears and anxieties to her adored gods and seeking help and comfort from them. Even when the report that her son's life had been attempted and that he had received a great wound, she simply asked if his life was safe. On being told that it was, she said it was not necessary then to see him, and only after a week had passed did she go to see him,—the reasons for the proceeding being best known to herself. Her faith

was not such as to be baffled by the existence of different sects in religion. She remained true and earnest, seeking unity in variety. High and learned priests were her welcome friends, how many no one knows. Regularly day in and day out the offerings to the gods were prepared by herself. Her hands were kept busy in cutting vegetables for these offerings. This spirit of diligence never faded even when bowed with age. Her untiring industry is shown by a picture of Buddhist deities woven by herself. About one hundred of these were made and sent as offerings to as many temples. Ten *yen* in copper cash were donated every month. A part of the sum was given to beggars by the roadside. Her retired house at Waseda was a refuge for beggars.

She was fond of reading historical books, but during the closing years of her life, only religious books were found in her hands. When she went out for calls, she always carried presents, mostly the products of her own fields, and sometimes shavings and fuel,—things not costly in themselves, but expressive of her simplicity and sincerity.

Health and strength adorned her old age. Her physical organs kept in perfect harmony, and her mind and spirit remained clear. Early in 1894, she suffered from catarrh of the bowels, from which she fortunately recovered. But again in October she was attacked by *diabetes mellitus*, but this time the doctors' efforts were in vain. A few days before her death, she mounted Atago-yama from Otoko-zaka. So bright and cheerful was she even during her last day upon earth, that she seemed as one who had renewed her youth. This mother explains the son we find in Count Okuma. It is no longer a thing to be wondered at that he should have so endeared himself to the hearts of his countrymen by his undaunted

courage and firmness. And yet for once this strong man who knows no fear and disappointment, is bowed down with grief; and well he may, for, as he himself expresses it, his stay and strength in times of sorrow and trouble is forever gone.

\* \* \* \*

*Mrs. Tsuse Yokoi.*

Equally beautiful and more blessed, having been led to the true Light, is the life of Mrs. Tsuse Yokoi, the wife of the renowned teacher and reformer, Shonan Sensei, and the mother of Mr. Tokiwo Yokoi, an eminent and influential religious worker in this country.

She was born in 1833, the fifth daughter of a well regulated loyal family in the province of Hiogo. So gentle and obedient was she, and so considerate of her parents and sisters, that she was the constant help and comfort of the family. Unselfishness was one of her marked traits, and from the time she was a little girl, she was ready to sacrifice any of her pretty dresses, and things that girls think so highly of, to please her sisters.

In her mother's severe illness with palsy, she took vigilant care of her day and night. Immediately after her mother's death, her father became sick of the same disease, and she again was his nurse and house-keeper, her elder sisters having all been married prior to this.

In the twenty-third year of her age, she was married to Mr. Shonan Yokoi. But this change of home did not decrease her cares. Mr. Yokoi was poor, though he was a noted scholar; moreover her mother-in-law was in bed, while her husband's married sister came back to her home with two children, having lost her husband.

She was encompassed with many household cares and troubles, nursing the sick mother, bringing up two

nephews and one niece, and serving her husband and sister, besides over-seeing her husband's pupils and receiving calls. It was not a very easy thing for a young wife to do so much, but she never complained and was always ready to serve and willing to be reproved. And besides, feeling herself unworthy to be called the wife of so learned a man, with the little education she had, she seized every available opportunity to study the Chinese classics, and to listen to her husband's lectures, from the room next to the one where the pupils were.

She was so unselfish, so innocent, and so quiet, yet so quick to perform, that Mr. Yokoi admiringly called her "a saint."

In the first year of *Meiji*, when the feudal system was overthrown and the Emperor restored to the throne, Mr. Yokoi was honored with a counsellorship by His Majesty, and his family became an object of jealousy. But Mrs. Yokoi remained at her simple, quiet home, and there she brought up her children. She neither allowed her daughter to dress in costly attire nor her son to be idle, though they were looked upon as prince and princess. She took part with the servants in the humble work of the house, so that her daughter was early impressed with the idea that it is a woman's duty not to despise these humble occupations.

About this time there arose two political parties—the Progressive and the Conservative—and Mr. Yokoi belonged to the former. As he was a prominent figure in that party, his opponents were seeking an opportunity to take his life. Whenever the discussions between him and the opponents became so hot that their loud voices could be heard outside, Mrs. Yokoi would be in the next room, with her hand on her sword, ready to defend her husband.

It happened one day that the sad news of Mr. Yokoi's assassination reached her. How great her grief was can be easily imagined. She instantly cut her hair (which is the sign of never marrying again), and moved her home to Kumamoto, where she devoted herself to the education of her children.

When the sword with which Mr. Yokoi had fought so hard with robbers that its edge had become like a saw, was sent to her, she gave it to her son to impress him with the bravery of his father.

Shortly after this, Mrs. Yokoi's two nephews, who had long been in America studying, came back to Japan and founded an English school in Kumamoto. Mrs. Yokoi sent her son and daughter and sister-in-law to the school, though some of her relatives opposed her.

By and by some of the pupils of the school became Christians, and Tokiwo, her son, was among them. That the son of the renowned Mr. Shonan Yokoi should become a Christian attracted people's attention, and severe attacks and criticisms came from every side. Finally Mrs. Yokoi reasoned thus: "If the education of my son is insufficient, and if I allow him to become a believer in the foreign and mistaken religion, how can I meet my husband after death? I must die, if my son insists on believing in Christianity." After having made all her preparations to die, she called her son and asked the reason why he believed in Christianity. When she heard his answer, her heart was so touched that she never reproved him again about his faith.

Mr. Tokiwo studied in the Kyoto school for a while and then was sent to Imahara, in Iyo, as a missionary, whither she followed him. Soon after, Mrs. Yokoi became a Christian receiving baptism from her own son. Her new life in Christ



was simply beautiful. She diligently studied the word of God, mingling with the young men and women, and spending her time in visiting the poor and the sick. She was a peacemaker in the church, and those who had sorrow and trouble came to her to be comforted and helped. In the twentieth year of *Meiji* her whole family moved to Tokyo, and Tokiwo went to America. In his absence Mrs. Yokoi took charge of her grandchildren's education. She was an

active worker in the "Women's Temperance Society," and was the founder of the "Aged Woman's Society." She spent her leisure hours in writing poems and arranging flowers. She kept her firm faith in Christ to the end, and enjoyed "the peace that passeth all understanding." She entered into rest on December 19, 1894 at the age of sixty-four, in the arms of her beloved daughter.

## The Woman's Christian Temperance Union.

Edited by Miss MARY F. DENTON.

The editress of W. C. T. U. page would respectfully urge all in Japan who are or have been members of the Woman's Christian Temperance Union to give her their names and addresses. This is in order that there may be more thorough organization for aggressive work in the Japanese churches, and also that preparations for the reception of Miss Willard and Lady Henry Somerset next year may be facilitated.

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Will any missionary who has put any W. C. T. U. literature into Japanese please send the *title*, *publisher* and *price* to Rev. D. B. Schneder, one of the Acting Editors of the EVANGELIST, in order that the list may be published on this page? The purpose is, that all may know what helps we already have in Japanese, so as to be guided as to what we need yet to publish. Anything along the temperance, social purity, or other allied lines should be reported. The proposed list will be

valuable not only to members of the W. C. T. U., but to the whole missionary body. Surely many must feel the need of, and the difficulty in getting, helpful tracts, booklets and other forms of literature.

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### *Declaration of Principles of the World's Woman's Christian Temperance Union.*

We believe in the coming of His Kingdom whose service is the highest liberty, because His laws written in our members as well as in nature and in grace "are perfect, converting the soul."

We believe in the gospel of the Golden Rule and that each man's habit of life should be an example safe and beneficent for every other man.

We therefore formulate and for ourselves adopt the following pledge, asking our brothers of a common danger and a common hope to make common cause with us, in working its reasonable and helpful precepts into the practice of every-day life.

To confirm and enforce the *rationale* of the pledge, we declare our purpose to educate the young; form a better public sentiment; reform, so far as possible, by religious, ethical and scientific means, the drinking classes; seek the transforming power of Divine grace for ourselves and all for whom we work, that they and we may wilfully transcend no law of pure and wholesome living, and finally we pledge ourselves to labor and pray that all these principles, founded upon the gospel of Christ, may be worked out into the customs of Society and the Laws of the Land.

To this end, we plead with all good women throughout Christendom to join with us heart and hand in the holy endeavor to protect and sanctify the Home as that temple

of the Holy Spirit which, next to the human body itself, is dearest of all to our Creator; that womanhood and manhood in equal purity, equal personal liberty and peace, may climb to those blest heights where there shall be no more curse.

We ask all women like-minded with us in this sacred cause, to wear the white ribbon as the badge of loyalty; to lift up their hearts with us to God at the noontide hour of prayer; to take as their motto "For God and Home and Every Land," and to unite with us in allegiance to the foregoing Declaration of principles and to the summary of our plans and purposes, as embodied in the Preamble of our Constitution adopted in Faneuil Hall, Boston, Mass., U. S. A., November 11th, 1891.

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## Children's Department.

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### *The Spring-time.*

CHILDREN all over the world love the beautiful Spring with its sunshine and its bright flowers, but the children of Japan love it more than any other season, because so many good times come with the lovely Spring days.

First among the great pleasures of the year after the New Year's festivities are over is the "Feast of Dolls," the girls' own special festival, and I want the children in the far-off countries to know how the Japanese girls enjoy this celebration, before I go on to tell them of the other pleasures of the Spring season.

It is the first three days of March that this *Hina Sama* or "Feast of the Dolls" is held. At this time, the

many beautiful dolls of the family are brought out from the store-house, where they have been kept throughout the year. They are then arranged and enjoyed by the little ones, whose special treasure they are. Whenever a girl is born in the family, a set of these dolls, many of them very beautifully made and representing the Emperors and Empresses, the court attendants, the Imperial Guards and musicians, is bought for the baby child. These are kept and treasured for her, and, together with the dolls which have been handed down in the family for many years, make a very fine display. The dolls are not used as the children's playthings—there are other ones for this—but these are

brought out only at the time of this feast.

In nearly all cases, the dolls are arranged on a tier of shelves, on the top one of which is the Imperial Family, beautifully robed in the official dress of gold brocade. Below are the dolls representing people of lesser note, and on the lowest shelves are delicately made lacquer furniture boxes, bureaus and household utensils. On the little dinner service, the lacquer tray with its tiny bowl and plates, are served all kinds of food and cakes, and many other good things are offered to the dolls besides. On the last day, the third of March, visitors are invited to the house, for this is the greatest day of all. A feast is prepared and served, and all the children, guests, and hostess enjoy looking at the beautiful dolls, as well as the many pretty utensils, and take pleasure in arranging the feast which is placed before them. There are special dainties made on this occasion, some of them being a sweet wine made from rice, called *shiro-sake*, dried beans, especially prepared, and also a sort of rice-cake. As you may see for yourselves in the illustration, the children seem to be having a good time enjoying the feast, and admiring the *Hina Sama* of the house.

At some of the wealthier homes, the display is very magnificent, not only in the number of dolls, but in their beauty and value. The lacquered furniture, the household and kitchen utensils, are very perfect, and hence very costly. Even in the poorest homes, there is some attempt made at a display, if there are little girls in the family, and the *Hina Sama* festival is a time looked forward to with much expectation. When it is over, the precious dolls are taken down, carefully put back into the boxes, and are stored away for another year in the great fire-proof store-house, where all the treasures of the house are kept. There is a festival for the boys, corres-

ponding to this, but it comes much later on in the season, and we must leave the description of it for some other time.

Very soon after this feast, the cold days are over, the sun begins to shine down warmly, and there come a great many out-of-door pleasures which all children enjoy very much. If we peep, this bright April morning, into one of the homes in the big city of Tokyo, we may see what some of the children are going to do this lovely Spring day. The many wooden doors which surround the veranda have been pushed away, and the fresh air is rushing into the rooms with their matted floors and paper partitions. The children are running about happy and excited, and no wonder, for to-day all the family, including even the old grandmother, are to go down the banks of the great Sumida river to Mukojima, where the far-famed cherry-flowers are in full bloom. Some of you across the sea may not know that the most beautiful flower of Japan is the blossom of the cherry-tree, and in the Spring-time, when it is out, great crowds flock to the banks of the river, along which, for some miles, the beautiful trees with their cloud-like pink blossoms have been planted.

There are a great many preparations to be made for the expedition. The lunch is to be put up in the large lacquer boxes, the wooden chopsticks which take the place of knife, fork and spoon, are not to be forgotten, the whole to be tied up into large packages, in the *furoshiki* or cloth covering. The children put on their gay dresses and step into their wooden clogs, and are then ready for the *jinrikisha* ride which will take them some distance toward the river bank. There one of the pleasure boats awaits them to float them along the wide and beautiful river. There are a great many interesting sights along the streets, and I should like to stop and tell you of them, but the men who are





THE SPRING-TIME.

pulling the *jinrikisha* are rapid, and the long procession passes so quickly along the crowded, lively, business streets, that there is no time to linger. Here is the boat-landing by the side of the canal which runs into the river, and which is at this point very crowded and unattractive. Two stout men with oars and poles are ready to take the party along by pushing and sculling. The pleasure boat is covered with a roof which forms the top of a small square space in the middle, where the party can all seat themselves. At the beginning of the trip, the narrow canal runs through the business parts of the city, and it is very much crowded with boats, but pretty soon the broad river is reached, and the party pass up under the long bridges which span the Sumida River, and on which crowds of people are walking back and forth. Many curiously shaped boats are passing to and fro. Some of them are pleasure boats, others are loaded with all sorts of cargo, and most of them are being pushed or sculled along by men. As Mukojima is reached, the narrow road under the cherry-trees on the right bank of the river is seen crowded with immense multitudes of sight-seers, and it is with difficulty that the people pass along the route. In the boat, it is cool and lovely, and there can be nothing more delightful imagined than to drift along under the row of the great trees with their boughs laden down with heavy pink clusters of flowers, which are, I think, the most beautiful in the world. Every one sits and looks out in enjoyment at the merry sight as the various scenes on the river are being passed. All are occupied with many thoughts as they gaze on the beauty of the landscape. The old grandmother is thinking, perhaps, of the many times in the past, when she has been out on similar occasions in her young days with friends who are now nothing but a memory to her. Some of the men-

bers of the party, following a Japanese custom, compose some poetry on the cherry-flowers, which may perhaps find its way, after being written out on a slip of paper, to the branch of some especially beautiful tree, there to hang and be read by the passers-by for many days. The children are playing and talking merrily—not in so lively a manner perhaps as foreign children, because Japanese boys and girls are as a rule much quieter, but they enjoy their games and talk just as much.

As they float on the way down, they see a dozen stopping-places and many tea-houses, some of which overhang the water. These are filled with people who are resting and taking their lunches. After a while, our party land on the shore, and spend a short while at one of these pretty tea-houses, looking down from the wide porches on to the clear water below. Here the children can run about and play, take their lunch, and look at the beautiful trees from the shore. They also have a chance now to mingle with the crowd, to pass along the many stalls where cakes and toys are sold, and where many of the children buy little *omiyage* or presents for the little brother or sister whose turn it may have been to stay at home. Soon our children are glad enough to get out of the great dusty crowd, which is sometimes rough and boisterous, and settle back again snugly in the boat. And in this way, the quiet, lazy afternoon passes, and the party return along the beautiful course they have come. Thus, after a day of restful pleasure, the family return to the great city, invigorated and refreshed by the beautiful scenes they have been looking on.

Among the other pleasures of the Spring-time are the expeditions taken into the fields and woods by the children, who, provided with baskets, seek among the brown Winter leaves for delicate flowers and grasses. Per-

haps the favorite occupation is to hunt for the tiny brown flowers of the *tsukushi*, a species of the horsetail grass which hides itself in nooks and corners, down among the trees and along the grassy banks. When a great quantity of these have been gathered, they are taken to be cooked and eaten, for the *tsukushi* is a favorite article of food. It is a healthy as well as a pleasant task to go about in the fresh Spring air hunting for these little brown stalks. Another plant which is often sought for in its favorite haunts, and which requires the sharpest eyes to find is the curled-up brown leaf of the *warabi*, a species of fern, which is considered a great delicacy. It must be looked for away down among the dead brown leaves, whose color it much resembles, for when it has put on its green tints, and shot up high, it is no longer fit for use as food. It is great fun to see who will be the quickest and sharpest, and gather the most to take home. The woods resound with many voices, and the party return, whether successful or unsuccessful, tired and happy, after their pleasant expedition.

There are many other out-of-door pastimes, and in these and many other ways, the little children of Japan enjoy themselves and grow up to love the bright sunshine and the flowers of this land, and all the beauties of nature with which God has especially blessed our island of the sea.—*Ume Tsuda*.

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### *An Orphans' Brass Band.*

A brass band is now being trained in the Okayama Orphanage in view of the victorious home-coming of the soldiers. It had its first parade at the time of the departure of the Second Army. Twenty boys, all arrayed in their newly-made uniforms, gallantly marched into Hiroshima, where for three successive days they discoursed martial music. The departing soldiers

showed their gratitude and appreciation in their eyes, and some so far expressed their feeling as to wave their hats and hands. General Yamagata "on seeing them was fixed to the spot, and looked at them solemnly and tenderly, as if much moved." And on the last day, when they played near the soldiers' hospital, as many as were able came out to listen and to see the orphan band. It is quite certain that the spirit of the band is understood and appreciated. And it is greatly to be hoped that the echo of the music will follow the soldiers to nerve and encourage them, and keep them out of temptation's snare.

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### NOTES FROM THE MISSIONS.

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#### I.

#### MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

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NONE of its members permanently reside at Hiroshima, but since that city became the military headquarters of the Orient, several of the Mission have engaged in evangelistic service there for a shorter or longer period. Kyoto station has been especially generous and loaned Miss Talcott for the past three months and Mr. Severance for two, to help care for that important work.

Rev. H. Yamanaka, the *Kumiai* (Congregationalist) evangelist, having been selected as one of the three *imonshi* (chaplains) to be sent to the First Army, his place is now taken at Hiroshima by Mr. Kobayashi, formerly of Akashi, himself an old soldier and thus peculiarly fitted for at least a part of the work there.

On Sunday, January 27th, there was organized at Kagoshima, Kyushu, a *Kumi-ai* church called *Dōshin Kyo-kwai*. It was composed of eight members. Rev. Messrs. Clark and Peeke represented the missionary fra-



ternity. Pleasant speeches of welcome were made by pastors of other churches in the city.

Rev. C. A. Clark spends much of his time touring through Hiuga. He is greatly encouraged by the outlook at various points.

Monthly papers are now published in several fields and circulated among the workers and lay Christians. New ventures in this line, at least so far as printed papers are concerned, are those in Hiuga and Kobe. The latter, called "Morning Light," is especially attractive. Mr. Kuzuoka, of Onomichi, continues to publish his *Dendōshi* ("Evangelist") monthly, and is now devoting much of the space to articles and items that would be likely to interest soldiers. As one *yen* a month will buy nearly 100 copies, it makes a cheap readable tract for free distribution.

Okayama church and city are rejoicing over the safe return, on February 22, of Rev. Iso Abe, the pastor of the church, who has been absent for three and a half years studying in America and Europe. He made good use of his time while abroad, taking several prizes at Hartford Seminary, and kept his eyes wide open as he travelled about. He is very grateful for what he has received abroad, and returns dead in earnest to teach the Bible and work for the uplifting of society.

Mr. Mitsunobu, the evangelist at Tamashima, has felt compelled to resign his position as a paid evangelist. Henceforth he will support himself by work of some sort and spend his spare time and strength in evangelistic service.

Mr. Ishii, of the Okayama Orphan Asylum, has also caught the same heroic fever, and, having enthused his helpers and the children with his faith and high purpose, will endeavor from this time on to earn the daily rice. It is a long step in the right direction, and though Mr. Ishii and his associates

are a little visionary so far as the immediate realization is concerned, all their friends will wish them God-speed in this brave endeavor. J. H. P.

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## II.

### BAPTIST MISSION NOTES.

February 3rd was observed by Baptist believers as a day of prayer for schools and colleges. The Theological School has already felt its influence in a quickening of the spiritual life of the students. Mr. Dearing, the President of the school, says that he has not heard such general confession of sin in prayer among the students during the school year as during the past month. The weekly Monday afternoon meetings for hearing the reports of the evangelistic work done by the students and for prayer for it, have been characterized by confession of unfitness for the work and by earnest prayer for the power of the Holy Spirit. The girls' schools also, some of them at least, seem to be enjoying the same blessings, for reports come of the spirit of love and helpfulness which prevails among the scholars, of the growing earnestness and spirit of devotion which characterize their prayer-meetings, and of baptisms.

Baptists have long needed and hoped for a Boys' School. Their hopes now seem about to be realized, for in spite of its financial embarrassments, the American Baptist Missionary Union has seen its way clear to appoint and place in the field as Principal of the school Prof. E. W. Clement, who was for some time a teacher in the employ of the Japanese Government in Mito, but who has been for a few years in educational work in the United States. He with his family reached Japan, Jan. 30th, and is now busily engaged in getting things under way for an early opening of the school, which will be in Tokyo. The honor of donating the first piece of scientific

apparatus belongs to Rev. S. B. Partridge, D.D., of Swatow, China, who has presented an electrical machine.

*Gleanings* tells us that a new Baptist church was organized in Tokyo, Jan. 30th. It has drawn its membership from several of the other Baptist churches of the city, and aims to be independent and self-supporting from the first. This increases the number of Baptist churches in Tokyo to five, and in the Empire to twenty-one, four of which are scheduled as self-supporting.

The Southern Baptist Convention now has three men, with their wives, designated to work in Japan. Two are on the field, at Fukuoka, in Kyūshū, while a third is on a furlough in the home land. The latter writes that at least one new man has been secured to re-inforce their work, which is in a healthy and hopeful condition.

Old, conservative Mito has had its first Christian funeral. Mrs. Dearing, writing in *Gleanings*, says: "The daughter of a prominent lawyer, who had been educated in a mission school, and had there become a Christian, lately died at her home in Mito, and the parents for her sake resolved to have a Christian funeral. Our preacher, Ueyama San, was asked to conduct the services. There were a thousand people present out of respect to the girl's family, the majority of them the most conservative people of Mito and those most strenuously opposed to Christianity. Ueyama San took occasion during the services, which were very simple, to preach Christ and Him crucified. This was the first Christian funeral in the city and was spoken of approvingly by the editors of the city papers who were present.

Miss Browne, of Chofu, who is one of those working in Hiroshima among the soldiers in the hospitals, writes of appreciative words from officers and men alike. Often one of the latter will say: "You will come again soon,

won't you?" and the former: "Do just as you like, and go anywhere you like, even to the surgical operating room," while Dr. Ishiguro, head physician, sent a kind message of thanks to Miss Talcott and herself for their hospital visiting.

"Rice Christians" do not seem to be entirely unknown even in Japan. One who has evidently met with such writes: "Can we so give as to avoid arousing the impression that the recipients of our bounties are to earn the money by attending church, Sunday school, and prayer-meetings, repeating certain forms, and doing certain acts and avoiding others? A number of cases have come to my notice. One man, shortly after his baptism was inquiring for the church-paymaster. In one church, a young man informed me that he attended the meetings for about a year before he got employment; he was usually the only person present not in the employ of the missionaries, at the prayer-meetings." Recently a letter was received from a young man telling of his weak eyes and body and financial troubles, but, as he desired easy work, "couldn't he be employed as an evangelist?" The tacit promise, of course, was that he would become a Christian, if employed. The same thing is also often seen in the personal motives with which young men seek admittance to the schools. Such experiences as these cause one to wonder whether they would happen, if self-support were properly emphasized and enforced.—S. W. H.

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### III.

#### MISSION OF THE EVANGELICAL ASSOCIATION.

This Mission continues to enjoy a healthy development. Here and there some pruning seems necessary to check the progress of parasitic growth, but, instead of injuring the tree, it proves a

decided benefit. The work has so increased for foreign and native worker alike that time seems too short to accomplish that which lies at our doors waiting for our attention. Though the number of baptisms and receptions into church fellowship is not what it once was, yet the necessity of careful and thorough work in preaching the Gospel and visiting the people grows more imperative. This we consider a healthful omen.

Here in the city of Tokyo, the headquarters of the Mission, and where we have our strongest force, the progress seems steady, and the accessions, though few, seem permanent. We have here five churches, besides one so-called field of labour without a church building, where we have six regularly appointed native pastors, five Bible-women, and the assistance, on the Sabbath, of five theological students. The Krecker Memorial church, a large brick building, is in charge of a native pastor and enjoys a small degree of success. In Kanda, Mitoshiro-cho, near the Y. M. C. A. building, is our oldest church in Japan, which is in charge of one of our oldest and ablest native men. This building is growing old and will soon be replaced with a new and better building. The small chapel in Ushigome became too small for our prosperous society there, and two years ago, through the generosity of Dr. Detweiler, of Pennsylvania, U.S.A., we were enabled to enlarge this building. This church has now a handsome little organ and one of the best pulpits in the city, and is in charge of Rev. Bunjiro Inouye. In Shitaya we have a commodious church building, well furnished; but the neighbourhood being a stronghold of Buddhism, the progress there is necessarily slow. Though slow, there is progress, and we hope for a bright and prosperous future. In Yotsuya we built our most recent church. This is indeed a beautiful edifice, centrally located and of com-

manding appearance. Our society there, once a part of the Ushigome society, is comparatively young. The pastor of this church is our oldest licensed preacher in Japan. In Azabu the work is in charge of a young man, and, as the district in which we have begun is one of peculiar difficulty, the progress there is not what we desire. In all of these places we have from one to three Sunday schools where religious instruction is given to several hundred children each Sabbath.

The foreign missionaries in Tokyo, when not on evangelistic tours in the country, assist the native pastors in the work of the churches here in the city.—G. E. D.

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#### IV.

#### MISSION OF THE METHODIST EPISCOPAL CHURCH.

I have just returned from three weeks of special meetings at Toyohashi and Nishio, where we had by far the best meetings I have yet seen in this district. I took with me my magic lantern and scenes in the Life of Christ, and also my teacher and helper. We spent the forenoon of each day in study, and in the afternoon held a meeting of one hour for the workers, after which we all went visiting the people from house to house till evening. We held meetings from 7 to 10 each night, and the people came in larger numbers than has ever before been known in these cities. For three straight hours they would listen to the Gospel, and that even when temple *matsuri* (festivals) were held right near us to draw the people away. Many heard the doctrines of our faith expounded for the first time in their lives. The illustrations of Christ and His work were specially attractive, and scores were heard to say: "Well, is that the kind of religion *Yasukyo* (Christianity) teaches? If that is so, it is a good thing." Many of the most



influential men in these cities came out openly to approve our teaching, and in some instances asked for baptism. The attendance at the churches has greatly increased. A *sake* (rice-wine) seller became convinced of the sinfulness of his business, took steps to dispose of it at once, and has announced that he will become a Christian. The people of these two cities declare that the change is great. It is the work of God in answer to prayer. If followed up properly, the results will be to greatly strengthen our work in both cities. My teacher and the pastors became pretty tired, and they worked grandly; but, had not other engagements compelled me to stop for a time, I should have been glad to go on till Conference. We are going back again soon to continue the work.

The missionaries and native Christian workers in the city of Nagoya have long felt the importance of placing the Word of God in the hands of the 200,000 people in this great city of the interior, but the undertaking is so great and the number of workers, and in fact of the whole body of Christians, so few that until recently the work has not been undertaken on any large scale. It has just been determined, however, to begin the work at once. 50,000 copies of the Gospels are being printed for this express purpose, the cover bearing a list of all missionaries and their residences in the city, of all preaching places, and the pastors of the respective churches, a copy to be offered with brief comment at each house in the whole city. The Christians have raised 250 *yen* with which to begin the work, pastors, missionaries and members of churches have met to arrange for systematic work, and have resolved to carry the work through to the end, though it may take several months to complete it. The following were chosen as an Executive Committee to have charge of the work,

viz.—David S. Spencer, H. J. Hamilton, A. R. Morgan, W. C. Buchanan, I. Hayashi, H. Yamaka, C. Maruyama, and K. Hosokawa. Under their direction the whole city will be systematically mapped out and workers indicated for the different sections.

Without a doubt this work will draw out strong opposition from the Buddhists, and the Christians will likely be subject to increased insult from the opponents. These workers need the prayers of all Christians for the success of this advance movement in this Buddhist centre.—J. W. W.

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## V.

### THE JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.

Although not regularly employed by the Board of Missions, the wives of the married missionaries endeavor to make themselves useful by engaging in various kinds of activity, directly or indirectly connected with missionary work. Mrs. Moore gives much time and thought to the comfort and welfare of the sick inmates in the Sendai hospitals. Recently a large establishment for the care and treatment of wounded soldiers was put up in this city. Permission was given Mrs. Moore freely to visit the patients, subject to a few regulations which do not really interfere with the proper prosecution of her work. Through her instrumentality also a number of foreign members were secured for the Red Cross Society of Japan. Mrs. Moore's interest in this society and in the hospital work has stood her in good stead in her efforts to reach Japanese women of the upper classes in Sendai. Some time ago a little organization was effected, the object of which in general is mutual help and improvement. The Japanese ladies who attend the meetings have been made to understand that the society is not

an attempt at Christian missionary work in disguise. No special reference will be made to Christianity, unless the ladies so desire, but it is hoped that of their own accord those who come to Mrs. Moore's home to attend the meetings of the newly organized society will ask to be instructed.

Mrs. Schneder is doing much in a social way and otherwise for the women of the Niban-cho church in this city. Frequent intercourse with them has won for her their confidence and esteem. She is also the life and soul in the movement for a new, church building to be erected for the use of the congregation. The Board of Commissioners for Foreign Missions of the Reformed Church in the United States promised \$2000, on condition that the Japanese raise 2000 *yen* towards the fund for the new building. No small proportion of what has been raised in order to comply with this condition has come directly or indirectly through Mrs. Schneder's efforts, whose appeals are without respect of persons, being made to Japanese and foreigners alike.

Mrs. Snyder, one of the most recently arrived missionaries, makes herself useful in the line of music. She has taken a course in one of the Ohioan schools, and has also had some experience as a teacher. At present she volunteers her services as instructor in instrumental music in the Miyagi Jo-Gakko, and also teaches several students of the Tohoku Gakuin privately.

Sendai.

H.K.M.

#### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

ACCORDING to the census of December, 1894, the population of Japan numbers 41,388,313.

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The *Eiwa Gakko* (Anglo-Japanese School) at Nara, near Kyoto, has

been changed into a *Jinjo Chu Gakko* (Lower Middle School).

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It is said that in Korea there are ten sects of Buddhism, with 1300 temples under the government of three head-temples.

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The Christians of Kawagoye, a town near Tokyo, have united to resist the effort to open licensed houses of prostitution in that place.

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Rev. Dr. J. M. MacCauley is busy gathering material for the annual report which he was appointed to draw up for the next Council of the United Missions.

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Miss Talcott, Mr. Allchin and Mrs. Utley are getting up a small hymn-book of Christian, temperance, and special hymns for use in the army work.—H. M. B.

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The first Temperance Society in Japan composed entirely of young men was organized towards the close of last year in the town of Imaharu in the province of Iyo, with twelve members.

\* \* \* \*

Rev. Dr. M. L. Gordon, of the *Doshisha* College in Kyoto, and Rev. Dr. A. D. Hail, of Osaka, have gone to China in the interests of Christian evangelization among the Japanese soldiers at the front.

\* \* \* \*

The curriculum of the *Tohoku Gakuin* at Sendai has been changed. There is to be a five years' course corresponding to the *Jinjo Chu Gakko* (Lower Middle School), and two two-year courses—one literary and one scientific.

\* \* \* \*

A new boarding house is needed by the Tokyo Young Men's Christian

Association, and 3000 *yen* are required for this object. In order to raise some of the money, a Musical and Literary Society has been organized, which proposes to give a concert or entertainment once a month.

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The *Gokyo* reports that the Christian Union of Osaka twice made application for permission to hold preaching services among the garrison of that city prior to the soldiers' departure for China. On the plea that the men were very busy making preparations for their departure, the applications were denied.

\* \* \* \*

It is reported that two reading rooms for soldiers have been opened recently in Tokyo, where the persons in charge give religious instruction as opportunity offers. An appointment has also been made for a Christian religious service every other Sunday at the Komaba barracks, Imperial Guards.

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A certain Mr. Yukawa, belonging to the Ban-cho church in Tokyo, has started an association for aiding the poor in the capital, and has made a beginning by providing employment of a certain kind for women. His object is to introduce Christianity among the poor, so as to make them honest and diligent.

\* \* \* \*

A copy of the Bible has been presented to Count Ito, the Japanese premier. The Count, in reply to an inquiry as to whether the Emperor would accept a copy, replied in the affirmative. The Bible Societies' Committee for Japan, accordingly, is preparing one suitable for presentation to His Majesty.

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In the former part of last year a society was organized in the city of

Osaka, the object of which is to advance the cause of Christ among the business men of Japan. This society now publishes a monthly devoted to the interests which it represents. The name of the new periodical is: "Christian Industry."

\* \* \* \*

One of the most remarkable features of current Japanese history is the work of the Red Cross Society in connection with the war. The history and work of the society in Japan are well set forth in an article in this number of the *EVANGELIST* written at the request of the editors by Mrs. Annie M. Moore, who is deeply interested in the work of the Society.—D. B. S.

\* \* \* \*

From the little peninsula which has played so prominent a part in loosing the dogs of war in the East—Korea—comes a missionary magazine representing the Methodist Episcopal denomination. Published monthly in Seoul, the capital city, "The Korean Repository" furnishes interesting news concerning the progress of the kingdom of God in the "Hermit Nation."

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The *Hakuai-sha* is an orphanage in the city of Osaka. It is the aim of its managers to train up the inmates so as to become useful and Christian business men, etc. There are in the orphanage at present seventeen children engaged in agricultural pursuits. Every morning a religious service is held, and, after work is over, two hours are devoted to study. The *Hakuai-sha* is supported by what the orphans earn and by private contributions.

\* \* \* \*

Wednesday afternoon, March 28th, 1895, the tenth annual commence-



ment exercises of the *Meiji Gakuin*, an institution in Tokyo supported conjointly by the Missions of the Presbyterian and (Dutch) Reformed Churches, took place in Sandham Hall. Twenty-four young men were graduated, thirteen of whom came from the Theological Department. The principal address was delivered by H. E. Keisuke Otori, formerly Japanese Minister to Korea.

\* \* \* \*

In the Scripture Union are included the Railway Mission and the Post and Telegraph Mission. The former was organized in 1892, and about 135 conductors and other railroad men have joined the Union. At the Asakusa Hospital in Tokyo special rooms have been provided for the care of railroaders in cases of accident, etc. About 1,000 copies of "The Railway Signal" are issued every month. The latter Mission has succeeded in gathering into the Union 107 members. It publishes the "Post and Telegraph Mail," with a monthly circulation of 1,000.

\* \* \* \*

The first number of "The Baptist Missionary Review," published in Madras, India, has reached us. Its thirty-eight pages are filled with readable matter on a variety of subjects. In an article entitled "Our Aim" by the editor-in-chief, it appears that the new magazine is to have at least the merit of giving utterance to positive, definite convictions. The "Review" is published in the interests of Baptist missions in Asia, and the promoters hope ton only to be a means of communication between the scattered Missions of the Baptist denomination, but also a bond of union with the home land.

\* \* \* \*

Rev. Oshikawa, who has been on a tour of inspection to Korea, recently

returned to Sendai, and on March 29th a reception was held for him by the professors and students of the *Tohoku Gakuin*. The chapel of the school was prettily decorated, the word "Welcome" appearing on the wall behind the pulpit. After opening exercises and music, a long and interesting address on Korea and on his purpose in going there was made by Rev. Oshikawa. He saw much in that country that called loudly for help from the outside, and he expressed the belief that the "Foreign Educational Society," of which he is president, would be able to do a good work in that direction. The reception was concluded with refreshments furnished by Mrs. Schneder.—D. B. S.

\* \* \* \*

A Mr. Sawada, 68 years old, who was a teacher of the *Kurozumi* sect, a scholarly man, the head man of his village, a great drinker of *sake*, a rare debater, a fine public speaker, a hater of Christianity, a man who has fasted forty days and even more at a stretch, has in his gray old age, after five years of his brother's prayers, come out to a simple child-like faith. As he was being examined for admission to the church in Maizuru, it was delightful to see the once proud logician bowed in gentleness and sweating drops of sincere humiliation. His confession of faith was clear and unquestionable. As I baptized him into the name of the Father, the Son, and the Holy Spirit, I could but thank my God silently for the privilege. If these tall pine-trees fall obedient before Christ, there is even more hope of converting the younger generations.

Thinking this example of God's power even in Japan may be worth the attention of readers of THE JAPAN EVANGELIST, I send it along as my taken of good cheer.—C. M. S.

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# The Japan Evangelist.

VOL. II.

JUNE, 1895.

No. 5.

## INTRODUCTION OF CHRISTIANITY INTO JAPAN.

By S. WATANABE.

Translated by KEIROSUKE YABUUCHI.

(Continued.)

### CHAPTER III.

DISCUSSION BY CATHOLIC AND  
BUDDHIST PRIESTS OF THE DOCTRINES  
OF THEIR RELIGIONS.—CONVERTS  
AMONG THE NOBLES.

IN the summer of 1569 Nobunaga went to Kyoto and saw how Christianity flourished. He found that the Catholic priests acted very differently from the Buddhists, who were making trouble in many districts, even driving away the local governors, and that they gave everything to the people, but did not receive anything in return. He began to entertain doubts about the Catholic priests, who taught more about the present than the future and tried to win the hearts of the people by any and all means whatsoever. He feared that the new religion would be harmful to the country, and thought that if such proved to be the case, it would be a great disgrace not to have prohibited it. On the thirteenth of May Nobunaga re-

turned to his castle from Kyoto and consulted with his vassals about the advisability of prohibiting the new religion. One of the retainers said: "We did not favor the new religion from the beginning, but as our lord was interested in it and as we did not know whether it was good or bad, we said nothing. But it would not be well to prohibit it too suddenly, because there are many believers among the nobles, and if it be stopped, they will make trouble." Many others agreed with him, and some proposed to call the Nambanji priests, and others from Buddhist temples, and to let them discuss their doctrines. If Christianity should be proved to be inferior and wrong, then they would have an excuse for prohibiting it.

The date for the discussion was settled, and the priests were sent for. It being a very important matter, many learned priests were sent from Buddhist temples, and Fulcom and others from Nambanji. In October, 1577, they met together in the castle of Azuchi. On the one side sat the Buddhist priests, and on the other the Catholic. Fulcom wore a garment made of brocade, and carried a sword which was about two feet long. Opposite him sat In-no-Choro, of Nanzenji. Fulcom

began by asking: "What is Buddhism?" Choro answered: "To become a Buddha in the present bodily state." Fulcom demanded what was meant by this. The priest answered only by repeating the same words. Then Fulcom arose, laid hold on Choro and, threatening him with the sword in his hand, asked the same question again. But Choro shut his eyes and was silent. The other priests were astonished, and wanted to put a stop to Fulcom's violence. But, while the disciples of Choro were quieting the priests, Choro suddenly spoke out with a loud voice, so that Fulcom became scared and fell down on the floor. The Buddhists said that false teachings cannot overthrow the true religion, and that the new religion was false. The Nambanji priests got angry and insisted that, as the discussion was not yet finished, nobody could tell which was true and which false. Both parties were so much enraged that they almost came to blows. Then Nobunaga said that the object of the discussion was to show which was false and which true, and that they should not try to overpower each other by force. Moreover, he said that any side that did not obey him, would be considered inferior to the other. The priests now became quiet, but just at that moment news came that Murashige Araki, the lord of the Itami Castle in Settsu, had formed an alliance with Mori, one of Nobunaga's greatest enemies in the west. Then the religious discussion was postponed, and the priests were ordered to return to their temples. As the discussion had not been completed, the new religion was not prohibited. Nobunaga told the Nambanji priests that their religion flourished because he favored it; so the believers ought to obey him and serve him, even at the risk of their lives. Then he said that it was very strange that Ukon Takayama, an

earnest believer in Christianity, had become his enemy. He ordered the priests to bring back Takayama to his side, and said that if they failed to do so, the new religion would be prohibited at once. Ulgan feared him, and urged Takayama to become friends with Nobunaga, and succeeded in his mission. Under such circumstances, Nobunaga did not dare to interfere with the new faith, and Christianity became more and more prosperous.

On June 2nd, 1582, Nobunaga and his son were murdered by Mitsuhide Akechi at Honnoji, in Kyoto. As has been said before, Nobunaga conceived the idea that Christianity would be harmful to the country, but he was too busily engaged in political matters and wars to check it and, not meeting with any obstacles from other quarters, it grew very rapidly. Within about seventy years (1540-1610) Christianity had spread all over the western provinces, and over Kyoto and its vicinity, and there were many believers among the nobles and the lords.

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#### CHAPTER IV.

HIDEYOSHI TOYOTOMI AND  
CHRISTIANITY.—DESTRUCTION OF  
NAMBANJI AND BEGINNING  
OF PERSECUTIONS.

Hideyoshi succeeded Nobunaga in military and political leadership. In 1585, Hideyoshi issued an order prohibiting Christianity and destroyed Nambanji. Eighteen years had passed since 1568, and within that short period, forty-two churches and many preaching-places had been established in different provinces, and the believers were estimated to be over one hundred and fifty thousand. The first article of the prohibition read as follows: "Japan is the country of the gods. It is not good to learn a false religion from the Christians." Then it forbade any-



one to destroy Buddhist temples and Shinto shrines. The missionaries were ordered to leave the country within twenty days. But foreign merchants and ships were allowed to come, if they did not meddle with religion. At this time some missionaries were crucified. But there were many even among the nobles and the lords who believed in Christianity.

There were many reasons which led Hideyoshi to prohibit the new religion. A carpenter named Nakai was living in his neighborhood. He was very industrious and enjoyed the favor of Hideyoshi. The Nambanji priests, hearing of him, wanted to become acquainted with Hideyoshi through Nakai and ask him to patronize their religion. One day a Japanese Nambanji priest went to the house of Nakai's mother, and asked her to give him lodging for a night, pretending to be a travelling priest. Then he tried to convert the woman, but she, being a very strong believer in Buddhism, did not yield to his urging. But finally she said that she would call in a Buddhist priest, and, after listening to the discussion by both men of their religions, accept the one which might be proved to be true. The Nambanji priest and a man who had formerly been a priest, met at her house September 12th, 1584. The former said much about the power of the God of Heaven, and claimed that Buddha was only a man and had no power. Then he took out a sacred book of Buddhism which he had brought with him, and tore it to pieces, saying that Buddhism had no power even to punish one who tore up the book. Then the latter asked him why God did not save men from their misfortunes. The Nambanji priest could not answer him and returned home. Nakai heard of the occurrence when he came home, and reported it to Hideyoshi. Hideyoshi began to have doubts about a Christianity which gave

money or rice to the poor in order to win their hearts, and he was afraid that it would make trouble. He wanted to check it before it became any stronger, and accordingly sent several generals to Nambanji to arrest the priests. They went to the temple with three thousand soldiers. But as some of the lords, who were Christians, gave warning of the impending danger, three Japanese priests escaped and ran away. But the missionaries were arrested, sent to Nagasaki, thence to their homes, and were told that they would be beheaded, if they came again.

In 1587 Hideyoshi went to Kyushu, and on his way back staid at Hakata. While he was there he heard of rude conduct on the part of the missionaries at Nagasaki, and sent one of his generals to drive them back to their homes, allowing only trading ships to approach. After that all Christians in Kyoto and other provinces were ordered to renounce their faith. Those who worshipped pictures of God or offered prayers were subjected to severe tortures, and those who maintained their faith were cruelly punished. Thus for a short time Christianity seemed to lose its influence.

In 1596 a Spanish ship came to Tosa, driven thither by storm. Nagamori Masuda went to make inquiries about it by order of Hideyoshi. After many interviews with the captain, Masuda was finally surprised to see how extensive was Spain's territory as indicated on the map which the captain showed him. Masuda asked the captain by what means Spain conquered so many countries. The captain answered: "Our country sends missionaries to convert the heathen and after a while we send the army. Then the Christians in those countries help us to annex the land." When this was told to Hideyoshi, his hatred of foreigners increased,

and he permitted Masuda to confiscate the ship and the goods which it contained. From that time Hideyoshi hated Christianity more and more, but, as he was carrying on an expedition to Korea, could not root out the religion as he wanted to, and new missionaries came every year preaching Christianity. After the death of Hideyoshi in 1598, the proscription of the new religion was but laxly enforced.

(*To be continued.*)

### REV. GUIDO F. VERBECK, D.D.

By Prof. M. N. WYCKOFF.

THE subject of this sketch has filled a large and unique place in the development of Japan during the lifetime of a generation and deserves to be described by the "pen of a ready writer." Unfortunately he is not now to receive the treatment he deserves, but it is a satisfaction to the present writer to know that the facts relating to Dr. Verbeck speak for themselves and will be interesting in spite of unskilful presentation.

Guido F. Verbeck was born at Zeist, in Holland, in 1830, and received his early education in the Moravian Seminary at that place. Some one has said that a man's history begins one hundred and fifty years before his birth, or words to that effect. We shall not go back to such beginnings, but it is worthy of more than passing notice that Dr. Verbeck's becoming a missionary to Japan was due, so far as we can judge, to his having been born in Holland; and his readiness to accept the call was no doubt the result of his early Moravian associations; also for his special fitness and ability to perform the varied and difficult work that he has had to do in Japan, much credit must be given to the kind of instruction which he received during his boyhood in that same Moravian Seminary. A very impor-

tant part of that instruction was the thorough study of German, French, English and Dutch, each language being taught by a native of the country to which it belonged. Thus the boy Guido grew up speaking and writing these four languages with about equal facility. Much of Dr. Verbeck's usefulness during the first twenty years of his life in Japan, depended upon this thorough knowledge of these four languages, all of which were at some time or other directly connected with his work.

His mother-tongue (if we may use that term in speaking of one who had, as we have seen, four mother-tongues), the Dutch, has been the least indispensable, but even that was of very real service to him in the early years of his residence at Nagasaki, especially in enabling him to make the acquaintance of doctors, who at that time had mostly received their medical instruction in the Dutch language, and many of whom were among the most advanced men of the time. In his later service in connection with various Government departments, a large part of his work was the translation into Japanese of important German, French and English books, and in this the thorough linguistic training of the boy was the essential equipment of the man.

The year of his birth, 1830, was signalized by the construction of the first railway in Europe, and marks the beginning of a new era in mechanical engineering. A few years later, when the time came for deciding upon a future profession for the boy Guido, a family council was called, and it was unanimously agreed that engineering was the "coming profession" and the one for which he should be trained.

Soon after completing his course of study, in 1852, he went to America, where he worked at his profession for three years at Green Bay,



Rev. GUIDO F. VERBECK, D.D.





Wisconsin, and one year in Arkansas. He was not, however, well satisfied, and on the advice of his brother-in-law, the Rev. George Van Deurs, now of Philadelphia, he decided to study for the ministry, and in 1856 he entered the Presbyterian Theological Seminary at Auburn, N.Y.

In 1857, Dr. S. Wells Williams, Rev. E. W. Syle and Rev. Mr. Wood, Chaplain of the U.S.S. "Powhatan," met at Nagasaki, and desiring that Protestant Christianity should in some way be introduced into Japan, wrote letters to the Mission Boards of the Episcopal, Presbyterian and Reformed (Dutch) Churches in America urging them to send missionaries to Japan. The Reformed Board was asked because it was supposed that the long relations of Japan with Holland would give special opportunities for missionaries of that Church.

The Reformed Church looked upon this as a special call, and decided to send out three men at once. It was thought important that one of these should be a person who had been born in Holland who was thoroughly familiar with the Dutch language. There were three young Hollanders in the Theological Seminary of the Reformed Church at New Brunswick, but they were only beginning their course and were not available at once.

Inquiries were then made in various quarters, and it was learned that there was a young Hollander named Verbeck in the graduating class of the seminary at Auburn. He was approached by Dr. Hall of the Auburn Seminary and Dr. Hawley, pastor of the First Presbyterian Church of Auburn, on the subject of going as a missionary to Japan under the Board of the Reformed Church in America. Upon his consenting, it was arranged that he should be examined and ordained by the Pres-

bytery of Cayuga, of the Presbyterian Church, and on the following day transferred to the Classis of Cayuga of the Reformed Church. This was done, and Mr. Verbeck was thus for one night a minister of the Presbyterian Church.

He set out for Japan early in May, 1859, in company with Rev. S. R. Brown, D.D., and Dr. Simmons, and reached Nagasaki November 7th, 1859. There he found Mr. Williams, afterwards Bishop, of the Episcopal Church, who had come over from China on account of ill health, and was afterward appointed to Japan.

Of course the first thing was to study the language, but from very soon after his arrival he was able to distribute the Scriptures, Martin's "Evidences of Christianity" and other religious works in Chinese in great numbers. One old doctor used to come, like Nicodemus, at night to talk and to get many books for friends in all parts of the country.

Once some priests from Higo came to get books at a time when Mr. Verbeck had none on hand. Upon his telling them that he had none at present but that four cases were on the way from China and would arrive in a few days, they agreed to take the whole lot, and he was obliged to send on a new order at once. Martin's "Evidences of Christianity" was especially popular. Probably many of these books were studied mainly for the purpose of opposing Christianity, but, whatever the motive of the purchasers, much seed was widely sown.

An old priest, also from Higo, came to Mr. Verbeck in those early days, saying that he was himself too old to begin the study of Christianity, but asking that three of his pupils might be taught. These young priests kept up this study for about three years, reporting what they learned to the old priest. The latter used frequently to come to thank

Mr. Verbeck for his kindness in teaching the young men, and on one occasion Mr. Verbeck said to him: "You have now heard much about Christianity from your young men and must be well informed about it. You ought to make a decision as to whether or not to accept it." The old man at once became restless and said that it was very hard for him to decide, as he had studied so many religions that his mind was confused as to their merits, but that the young men would no doubt be able to come to a decision. After this attempt at personal application he never came again.

From what has been said it might be inferred that from the first the people were quite accessible, but such was not the case. In the "History of Protestant Missions in Japan" prepared by Dr. Verbeck for the Osaka Conference of 1883, he says: "The situation of the first missionaries was often a trying one. With much that was agreeable, there was more that was perplexing." On page 31 of the same work we find: "Mr. Verbeck, in an old letter to Mr. Stout on the same subject, says, 'We found the natives not at all accessible touching religious matters. When such a subject was mooted in the presence of a Japanese, his hand would, almost involuntarily, be applied to his throat, to indicate the extreme perilousness of such a topic. If on such an occasion more than one happened to be present, the natural shyness of these people became, if possible, still more apparent; for you will remember that there was then little confidence between man and man, chiefly owing to the abominable system of secret espionage, which we found in full swing when we first arrived and, indeed, for several years after. It was evident that before we could hope to do anything in our appropriate work, two things had to

be accomplished: we had to gain the general confidence of the people, and we had to master the native tongue. As to the first, by the most knowing and suspicious, we were regarded as persons who had come to seduce the masses of the people from their loyalty to the "God-country" and corrupt their morals generally. These gross misconceptions it was our duty to endeavor to dispel from their minds by invariable kindness and generosity, by showing them that we had come to do them good only and on all occasions of our intercourse with them, whether we met in friendship, on business, or duty, or otherwise. A very simple Christian duty, indeed. As to the other essential prerequisite to a successful work, the acquisition of the language, we were in many respects not favorably situated and our progress was correspondingly slow."

The hatred against Roman Catholicism was intense, especially at Nagasaki, and in those early years the great mass of the people made no distinction between it and Protestantism. In a pamphlet entitled: "Tales of Nagasaki: The Story of the Evil Doctrine," published by some Buddhist priests in 1868, and translated into English by Mr. Aston, of the British Civil Service, occurs the following, which is quoted on page 34, "Hist. Prot. Missions in Japan":—"Compared with the Roman Catholic religion, this (Protestantism) is a very cunning doctrine indeed; although they try to make out that there is nothing abominable in it, they are really foxes out of the same hole, and it is really more injurious than the Roman Catholic doctrine." "The Jesus doctrine and the doctrine of the Lord of Heaven (Protestantism and Catholicism) are the same in origin and merely branches of one tree." "The Roman Catholic religion proselytizes from the middle, down to the lowest, classes of the



inhabitants. The Protestant religion chiefly proselytizes those of higher position, rather than those of the middle class." In the same pamphlet Mr. and Mrs. Verbeck are mentioned in this wise: "As the Roman Catholic religion had spread so widely, it behooved those of the Protestant doctrine to take their measures to increase the circle of their sect also. A person called Maria, wife of one Verbeck, a priest of Jesus, left her child at the breast and went to China in a steamer. She went as far as Shanghai and Hongkong for the purpose of getting priests residing there to come with her to Japan."

It is almost certain that the three young priests who had studied about Christianity with Mr. Verbeck, had a share in the preparation of the above-mentioned pamphlet.

About two years after Mr. Verbeck's arrival in Nagasaki, two young men came to him to study the Bible in English, and this was the small beginning from which arose his important relations to the Government from 1864 to 1878. After these young men had been studying with him for about a year, they came one day in a state of great delight, bringing with them a basket containing two black sucking pigs as a thank-offering for his teaching. They said that on that morning they had surpassed all competitors in an examination before the governor, and had received the highest prizes.

The success of these young men led the Government officials to seek for Mr. Verbeck's services in the English school to be opened at Nagasaki. At first he declined entirely to consider any offer, saying that he was sent there by a Mission Board and was not allowed to accept other service. On being strongly urged, however, he afterwards agreed to write to the Board, asking permission to teach in the school. He also

consented to begin teaching at once, but with the distinct understanding that, if the Board declined to approve, he would stop teaching on the very day of receiving such notice. The Board, in reply, gave its approval, and for fourteen years he was engaged in the Government service, and self-supporting, though retaining his connection with the Mission Board. Through Wakasa, the first Protestant Christian in Japan (whose story has been told in a former number of this magazine), Mr. Verbeck became known at Saga, the capital of the Prince of Hizen, and was often visited by men of that clan. During the years immediately preceding the Restoration, he also received numerous visits from the clansmen of Satsuma, Choshu, Tosa and other provinces, who were then continually travelling back and forth *via* Nagasaki engaged in discussing with each other what was eventually realized in 1868. Among these visitors, most of whom had never before met a foreigner, may be mentioned such men as Komatsu, the elder and the younger Saigo, Goto, Okuma, Soyejima and many others who distinguished themselves in those critical times.

In 1866 the Prince of Hizen also opened a school at Nagasaki, and it was arranged that Mr. Verbeck should teach in both this and the Government school, going to each on alternate days. Among the pupils of the Hizen school were the present Prince Iwakura and his brother. The overthrow of the Shogunate and the restoration of the Imperial power did not much disturb the Nagasaki school, as the transfer from one government to the other did not stop the classes for even a day.

Soon after the transfer, in 1868, Mr. Verbeck was invited to come to Tokyo to aid in educational matters there, but he remained at Nagasaki

till the arrival of his missionary successor, Rev. Henry Stout, who was also his successor in the Government school at that place. In March, 1869, Mr. Verbeck left Nagasaki for Tokyo, and was for four years connected with what was the historical nucleus of the present Imperial University, which was then known as the *Kaiseijo*. While there, he was superintendent of all matters relating to teachers and instruction in the foreign department of the school, but had nothing to do with the government or discipline of the institution. He was in reality the faculty of the foreign department as far as related to instruction, and was the medium for all relations between the foreign teachers and the Government. Besides the responsibility of keeping all this machinery moving satisfactorily (for there were about a score of foreign teachers of four nationalities, and most of them, at first, not professional teachers, but such men as could be secured in the open ports), he was constantly called upon by Government officials for advice and explanations about matters relating to foreign intercourse. To meet all these varied demands, he was obliged to spend his evenings in hard reading and study. He once said to the writer that during his years of Government service he was so busy reading and telling the results of his reading to others, nearly all his work being done orally, that he had neither time nor occasion to write much, and is consequently a poor penman.

In 1873 he ceased his connection with the *Kaiseijo*, and was engaged, first in the *Dajokwan*, and afterwards in the Senate (*Genroin*) and the Nobles' School. The *Dajokwan* performed about all the duties that are now divided among the several Departments of State. Both there and in the *Genroin* his principal

duties were those of a translator, and it was here that the polyglot education of his boyhood was invaluable. Some of the most important of these translations, which were made in connection with Messrs. Mitsukuri, Hiroyuki Kato, Junjiro Hosokawa and others, are "The Code Napoleon," Bluntschli's "Staatsrecht," forest laws, constitutions of various European countries, and "Two Thousand Legal Maxims," with comments. Outside of his official duties, Dr. Verbeck had several opportunities of sending to some one or other of the members of the Government brief memorials on education, religious liberty and cognate topics. His advice and influence were also felt in several important matters undertaken by the Government during these years.

While in the Government service, he had been doing direct missionary work as opportunity offered, and during the latter part of this period opportunities were not wanting; so he was accustomed to preach at least once every Sunday, and frequently two or more times. He therefore felt that, as the Government was now well supplied with specialists, and his services were no longer so important as before, and, as there were now open doors for direct missionary work, it was his duty to devote himself exclusively to the active work of a missionary. Therefore in 1878 he went to America with his family and spent a year in rest, and in 1879 rejoined his Mission as a full member.

At this time the translation of the New Testament by Drs. Hepburn, S. R. Brown and Greene and their Japanese co-workers was about completed, but Dr. Verbeck was at once elected a member of the Revising Committee, and thus had a share in the revision of a large part of the New Testament, as he afterwards had in the whole of the Old Testa-

ment. It was his privilege to preside at the public meeting held on the completion of the New Testament, and also at that held on the completion of the whole Bible. All the work of translating the Old Testament was done under the auspices of the Permanent Committee on Bible Translation. Besides revision of the whole, as has already been stated, Dr. Verbeck's special work was the translation, in connection with Rev. Mr. Matsuyama, of the book of Psalms.

All this work, though told in a brief sentence, represents the labor of several years; but it was by no means all that Dr. Verbeck did during these years. He considered it his chief work, but besides he gave much time to the revision of matter published by the American Tract Society's Committee for North Japan, and, later, by the Tract Societies' Committee for Japan, which was formed by the union of the Committee of the American and the London Religious Tract Societies. He has also been in great demand as a preacher and lecturer, both in Tokyo and in the provinces. When in Tokyo he has preached on an average at least twice every Sunday, besides lecturing almost weekly. He is never without invitations from various parts of the country, urging him to come for evangelistic tours of several weeks' duration. This is the work that he particularly enjoys, and he is never happier, or healthier, than when preaching or lecturing about day by day, and tramping from place to place in the intervals between services. He does that sort of thing for five or six weeks at a time, and thrives on it. In this, as in many other things, he is a wonder to us who are his juniors. During the last five years, he has taught regularly in the Theological Department of the *Meiji Gakuin*, and for several years before, he was a

lecturer in the institution and gave considerable time to teaching. Thus it will be seen that Dr. Verbeck's life in Japan has been a busy one, "always abounding in the work of the Lord."

Of his proficiency in the use of the Japanese language I need not say much, for every one who is at all well acquainted with missionaries and missionary work in Japan, has heard of that. A Japanese with a grievance recently wrote to a New York newspaper that there are only three foreign missionaries who can speak Japanese well. I have heard several persons comment on this statement, and in every case, while mentioning Dr. Verbeck as one, none has yet ventured to name the other two. A well-known missionary who speaks the language well, is often called by Japanese the Verbeck of West Japan, because of his proficiency.

That his services were appreciated by the Government was shown by its honoring him on July 2nd, 1877, with the Third Class Decoration of the Rising Sun; and was again made manifest in 1891 by its action in granting him a special passport which gives to him and his family the right to "travel, sojourn and reside in any part of the Empire, in the same manner as subjects of the same." The circumstances of the case are as follows: Dr. Verbeck had forfeited his original Dutch nationality by long non-residence, and was not in a position to secure a passport from the State Department of the United States of America, having never become an American citizen. He therefore applied in March, 1891, to the Government of Japan to be placed under its protection, and on July 4th of the same year, he received the special passport already mentioned, accompanied by the following letter:



"Tokyo, July 4th, 1891.

"To the Hon. Guido F. Verbeck,

"Sir: In consequence of your having lost your original status as a subject of Holland, without having acquired the rights and privileges of a citizen of the United States of America, you are left without any national status: and, desiring to live under the protection of our Imperial Government, you did—in the month of March of the present year—make an application for this purpose to the former Minister of Foreign Affairs, which was endorsed by him.

"You have resided in our Empire for several tens of years; the ways in which you have exerted yourself for the benefit of our Empire are by no means few, and you have been always beloved and respected by our officials and people. It is, therefore, with great pleasure that I send, on a separate sheet, the special passport which is desired, and which I trust will duly reach you. Furthermore, the special passport above referred to will be of force and effect for one year, dating from this day, and permission is granted you to renew and exchange the same annually.

Respectfully,

Takeaki Enomoto,

Minister of Foreign Affairs."

(Signed and sealed.)

It seems needless to state that this sketch is not, even by a single word, an attempt to eulogize Dr. Verbeck. The time has not yet come to make public all that is in our hearts, and we hope it will be long before it does come. To the missionary body in Japan he needs no eulogy. The members of that body recognize his attainments, and rejoice in them without envy. One of the younger missionaries, in speaking to the writer recently, well expressed the feeling of us all, in the following some-

what homely, but forcible, words: "I am always ready to take off my hat to Dr. Verbeck."

## FRAGMENTS FROM THE EAST.

By the Rev. A. MIYAKE.

### PART III.

#### I.—CONFUCIUS AND CONFUCIANISM.

THERE are in Japan three religions, which have long exerted and are still exerting great influence upon the lives of the people. They are Buddhism, Shintoism and Confucianism. The lines between the adherents of these religions are very vague. A Buddhist may also be a regular worshipper at a Shinto shrine. There is no objection to being equally devoted to both temple and shrine. Therefore it is generally true that in one house you may find a *Butsudan* (Buddhist altar) in one corner while the Shinto gods are honored with various offerings in the other corner of the same room. The people seem to be ambitious to have as many objects of worship as possible, so as to insure the greatest possible happiness.

Of Buddhism and Shintoism brief sketches were given in former numbers of these papers. Confucianism, of which we now propose to speak, can hardly be called a religion. Its books are esteemed mainly as great Chinese literary productions and as text-books on morality.

Confucius, the patron saint of the Chinese Empire, was born 551, B.C. During the first part of his life he made an attempt to reform the vices of society through the official positions he held. He was then a rather successful politician. When he was asked the secret of good government by one of his followers, he replied, "Pick out the wise men and honor them; discern the fools

and carefully weed them out." Later he was obliged to resign his official position, after which he wandered from province to province, sometimes honored, sometimes in danger of his life. Enduring the ill-treatment of princes, and amid many vicissitudes of outward fortune, he taught the people about virtue and gathered disciples around him. He died at the good old age of seventy-three and left behind, it is said, three thousand followers and seventy-three disciples that had thoroughly penetrated into the master's ideas.

Confucius was eminently persistent, courageous in danger, and humble in positions of honor. He is widely honored throughout the Chinese Empire, and his influence has been felt far and wide, down to the present time, extending even to this Island Empire. The number of temples erected to his memory is vast, and in feudal Japan the principal daimyos built their own private *seidō* (chapels) in his honor.

The Four Books, written by disciples after the death of the master, contain the doctrines of Confucius and his school. Of these, the *Lun-Yu* (the Analects) contains the Conversations and Table-talk of Confucius, and is therefore the best to help us to get at his doctrine. Let us take a glance at its principal contents.

In studying this book it is natural to follow his ideas in four main lines,—(1) his metaphysics, (2) his ethics, (3) his teachings concerning family and state, and (4) his idea of heaven.

1.—Confucius did not dwell much on metaphysical problems, just as Christ carefully avoided presenting religious truths metaphysically. Christ never appealed to reason to prove the existence of God, and when confronted by the Sadducees denying the immortality of the soul, he set

forth the truth by simply saying that God is not the God of the dead but of the living. In the same way, Confucius confined himself mainly to practical teachings, and if we find anything metaphysical at all, it is discussions on questions like these: "What is man's final destiny?" "What was the original state of man?" etc.

2.—The life of Confucius was devoted to teaching and propagating a few moral principles, which he considered the way of attaining to happiness. How eager he himself was to get true knowledge and to practice virtue, we can see from a couple of his sayings. "Happiness may exist with coarse rice and cold water; but without virtue both great riches and high honor are like a passing cloud." One of his near disciples said: "I daily examine myself on three points:—Whether in transacting business for others, I may have been not faithful;—Whether, in intercourse with friends, I have been not sincere;—Whether I have not mastered and practised the instructions of my teacher." He taught five things, namely, *jin* (love), *gi* (righteousness), *rei* (courtesy), *chi* (wisdom), and *shin* (fidelity). These are the five virtues. He specially emphasized *jin*. The term "*jin*" is used seven times to mean mercy, and twenty-four times to mean the bond of perfectness. When Confucius was asked what *jin* is, he replied that it is to love man. One of his disciples has said that the master's way is only the way of true sympathy, or putting one's self in another's place. The teaching, "Love thy neighbor as thyself," is implied here, and we see that Confucius is in close harmony with Christ in the great moral precepts.

3.—Confucius taught a great deal about domestic affection and duty, on which he based most of his great principles. But he was one-sided in unduly emphasizing the duty and

responsibility only of inferiors to superiors, not the opposite. Confucius was a teacher of reverence—reverence for superiors in rank and position, reverence for parents, reverence for superiors in age, reverence for husband, and for the great men and great ideas of former times. Here we find both the merits and the defects of the Confucian system. In China, for example, while we find the people peaceful and orderly, the emperors are often despotic; while children are obedient and docile, the parents often neglect to give them proper care and protection; while wives are faithful and devoted, the husbands are mostly immoral and unkind. Looking back over the past, the civilization of that vast empire is seen to be stationary and dull. Society rests on the foundation of good homes, but the purity and true happiness of the home life have not been attained through the teachings of Confucius.

4. — Heaven. Confucius often spoke about heaven, or the rule of heaven. Here he touches upon religion in the proper sense. The term "heaven" seems to mean the sacred, mysterious Power above and behind all visible things. What that Power is he did not intimate. Sometimes it seems impersonal, and sometimes personal; as when he says: "Heaven bestows virtue upon me;" "No way is open for prayer when we sin against Heaven;" "Heaven committed to me a great duty;" "Heaven knows," etc. In the East, emperors are called *Tenshi* (literally, Son of Heaven). Emperors are honored as the Sons of Heaven, and hence Heaven must be "the King of Kings and the Lord of Lords."

All Confucian teaching is pervaded by the above-mentioned principles. Confucius aimed at peace, order, outward prosperity, virtue and good morals. His writings and life have given form to all Chinese thought.

His is a religion without priests, liturgy or public worship. By solitary, persistent thought and personal effort one may attain to a life of virtue and perfection. A proverbial saying among us is, *Lun-Yu yomi no, Lun-Yu shirazu* (read *Lun-Yu* and understand not). Many—almost all—our educated people study the Confucian classics, but mostly only as one of their accomplishments; almost none of them do or can live up to these good teachings.

## II.—CHRISTIANITY AS RELATED TO THE OTHER RELIGIOUS SYSTEMS.

From the brief reviews we have given of Buddhism, Shintoism and Confucianism, we can easily see the superiority over them of Christianity. In the first place, Christianity alone is universal, taking in every kindred and tongue and people and nation. The other religions named are local, limited to a single nation or race. Though Buddhism has several hundred millions of adherents, they are all of the Mongolian race. In the second place, Christianity alone is active and progressive, while the other religions are lifeless systems, stationary throughout all ages. They are unable to adapt themselves to the constant changes and varying circumstances of history. But above all, in the third place, Christianity is superior in its greater completeness and comprehensiveness and fullness of life, while the others are defective and unsatisfactory. But as Christ said to the Jews, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil," so He would say to the teachers of these systems, "I am not come to destroy, but to fulfil."

Christianity accepts the Buddhist doctrine of rewards and punishments, of self-denial, of charity and of pity for human misery, and adds a great deal more. It accepts the Shinto



teaching about reverence and the Confucian doctrine of virtue and good morals. All their good teachings are found in Christianity, but Christianity supplies the great deficiency common to all three; they have no doctrine of God and immortality, the fundamental factors of true religion, and the soul's deepest needs. Christianity teaches a living God, Father of all men, God manifest in the flesh, coming down to seek and to save lost souls. Christ hath also brought life and immortality to light through the Gospel. Here and here only is the fountain of life, power and virtue. Truly Christianity is much deeper, higher and broader than are these other religions. Their only mission is that of the school-master to bring men to Christ. He is now coming, and the people are coming to Him. So when they have fulfilled their mission, they must be ready to retire to the background, saying, as did John the Baptist, "He must increase but we must decrease."

### III.—THE PRESENT PROSPECTS OF CHRISTIANITY.

A few words here concerning the present prospects of Christian work. Speaking briefly, the prospect is bright and encouraging. At first we thought the influence of the Chinese war would surely be unfavorable to general evangelistic work, calling away the attention of the public from religious inquiry. But since the opening of the year, contrary to our expectations, all kinds of religious meetings are well attended, and the audiences are rapidly growing in numbers. The Lord is gathering many such as shall be saved into His Kingdom.

There may be many causes to account for this fact. But there are just two things, which appear to have so greatly impressed the people as to put aside their prejudice against,

or indifference to, Christianity, and which will cause the wider study of the Christian religion in the future.

The first of these is the work of Christians for the soldiers. The Christians of all denominations united in efforts in behalf of the soldiers during the war. Religious papers, the lives of famous generals, and various religious and other books were distributed among them. Thousands of *haramaki* (waist-bands) and head-wraps were made by Christian ladies' societies, for the sick and wounded. No pains were spared to encourage, cheer and comfort the brave soldiers, physically as well as spiritually. A number of Christian nurses are discharging their duties at Hiroshima in a spirit of deep sympathy and true love for the sick and wounded. All the services of Christians are highly appreciated, and a deep impression is produced in favor of our religion. Some of the officers have been making inquiries into the conduct of Christians and as a result, first, the military officials at Hiroshima gave to the Christians permission to send four chaplains or rather *imonshi* (literally, comforting messengers) to the soldiers on the field, and our representatives are now engaged in their good work. Second, permission was given to visit all the garrisons and supply the soldiers with copies of the Gospels. Through the work of the Bible Societies, tens of thousands of Gospels and Testaments have already been distributed. These facts are before the public as unmistakable evidence that the religion of Jesus Christ is approved by those in authority and the influence which this will exert in favor of Christianity is beyond estimation.

The second thing that has greatly impressed the people is the work of the Red Cross Society, which is rather an indirect testimony for Christianity. Here in this country the Society is organized entirely by non-

Christians and its members include persons of all ranks, from the Imperial Family down to officers of low rank and ordinary merchants. Many had been uninformed of the origin and nature of the Society before, but now, seeing the many humane deeds done by the Society and hearing of its relation to Christ's teaching of love, the spirit of inquiry has been widely awakened and words of praise are spoken about Christianity among the people. Thus the war, contrary to our apprehensions, has afforded us a good opportunity of showing the the nature and worth of Christianity in a convincing manner, and without doubt the future of Christianity in Japan will be deeply interesting.

"Christians, up! the day is breaking,  
Joyful news are near at hand!"

#### IV.—THE TYPICAL MOTHER OF FEUDAL JAPAN, OR THE MOTHER OF COUNT ITAGAKI, THE LEADER OF THE LIBERAL PARTY.

It is almost a proverbial saying that a great man comes from a great mother. In reading the lives of eminent men far and wide, we can confidently affirm that a great man's son may not always become great, but a great mother seldom fails to to rear a great son. Monica, the mother of Augustine, Mary, the mother of George Washington, and the mother of Mencius, the Chinese sage, are but a few familiar illustrations of the truth asserted. Society owes a great deal to the mothers who faithfully discharge their missions at their secluded post—the home. The mother of Count Itagaki, the leader of the Liberal Party in Japan is not an exception to this statement.

Count Itagaki was one of the leading men in the *Meiji* revolution. The lord of his district took the Imperial side and Itagaki, as the daimyo's retainer, at the head of his

lord's subjects, was very successful in badly defeating the Shogun's side in the North-east. When the *Meiji* Government was established, he was honored with the rank of Count, and he rendered great assistance to the affairs of the new Government. At an early day, however, he retired from official life, and devoted his whole energy to the organization and advancement of a political party founded on the principle of true liberty. Years ago, on his lecturing tours, when he narrowly escaped assassination at the hands of agents appointed by his political opponents, it is said that he quietly remarked, "Though Itagaki be killed, liberty will never die." This shows him to be a man of principle and character. But a great deal of what he is he owes to his mother, who is well worthy of being admired as a great woman of strong mind and exalted wisdom. She well deserves our notice.

The Count's father was a man of quiet and gentle disposition, being one of the lord's retainers of lower rank. Unfortunately he became slightly demented in his early youth. He desired for his wife a daughter of a prominent family, one of the daimyo's chief favorites. During feudal times the families of different grades, though belonging to the same *samurai* class, would not intermarry; so his suit met with no favor from the girl's father. But the daughter, regardless of the opposition of all her relatives, persisted, saying, "I remember the old teaching that woman adorns herself for the one who knows her. It is of no concern to me whether he be insane or not." So she married him.

Just think! A young girl in choosing a life's companion entrusting herself to one who is insane! On the pleasant mornings and quiet evenings, the peace and happiness of home were often disturbed, and

the husband frequently threatened the young wife by throwing around her two-edged sword, to every one's fear and trembling; and yet the young bride fearlessly stood it! This was already enough to prove her an unusual woman.

A girl was born to them and the husband's disorder grew worse. All the wife's relatives and friends advised her to have him confined in a room, but she refused to do so, fearing that it might make matters still worse. In the meantime the second child, a boy, the present Count, was born, and the husband's joy was so great that he completely recovered. It was as if he had awoke from a dream. And the rest of his days, it is said, he was happy and cheerful.

As she had proved to be so unusual a wife, so as a mother now she manifested rare ability in training and developing the character of her son.

The following anecdotes are given: One wintry evening, while a storm was approaching, and a piercing wind was making unwelcome music among the naked forest trees, a poor woman with a little babe in her arms, almost perishing with cold and hunger, came to the Itagaki house begging food. As soon as the son saw her miserable condition, he could not but pity the needy and without a moment's delay took out one of his sister's best dresses and gave it to the woman, and sent her away. The sister regarded the act with much displeasure, and ran crying to her mother to tell what her little brother had done. The mother, strange to say, highly praised his deed, and remarked, "This boy will make our family-name great." Thus she took great care to instil into the young heart the spirit of independence and self-denial.

We are told that whenever he asked her for candies, she would

give him more than he asked for, in that way trying to prevent the growth in his mind of a spirit of meanness and coveteousness. She never interfered with his likes. In quarrels, whenever he came home crying, she said with a stern look, "Never come in this door crying." This is similar to the exhortation of the Spartan mother to her son on his departure for the field of battle, "Return either with your shield or on it!" Thus we can see that the energy of character which distinguishes the leader of the most influential political party of Japan, was cultivated and fostered by the care of a great mother. Who can deny the saying, a great man comes from a great mother? Who will not honor the women to whom society owes so much? O, thou highly favored woman! self-respect, self-knowledge and self-control,—these three alone lead to sovereign power.

#### THE STORY OF A JAPANESE GIRL.\*

By A. S. B.

A FEW years ago in one of the prominent cities of Japan lived little O Tsune, a rosy-cheeked, black-eyed Japanese maiden of twelve years. She was the youngest child of a man of high class and some wealth; therefore she had a good home, was well fed, well clothed and kindly treated.

Every day she went to and from school with her nearest neighbour and dearest friend O Yuki, who was of about her own age, and of the same high class in society. She was not allowed to play much in the streets with the wild, rude, street children, but was carefully trained in the rules of Japanese etiquette, and taught to serve the cake and tea to the friends who called at the

\* A story from real life, names only being disguised.



house, and to help in the work of the household. She was quiet, gentle, modest and—as a Japanese girl is expected to be—obedient to the slightest commands of her parents and elder brothers and sister, especially the eldest brother, who is the important personage in a Japanese household. This eldest brother was married, and it was a part of O Tsune's duties to assist in the care of his children. So when not in school, much of her leisure time was spent in carrying these children around on her back. Japanese babies spend most of their time on the backs of the older children of the household, a condition of things that does not interfere with the play of the latter as one might think, so long as the babies do not cry, for they are tied on and the arms of their bearers are left free to use as they please.

When O Tsune was twelve years old, she heard from her friend of a foreign woman who invited children to her home and taught them some new strange things about a God of whom she had never heard. She had seen and heard of many gods, but not of this one. She had gone to the temples and shrines and, peeping through the lattice, had seen many different images, some fair to look upon, others so ugly that they frightened her. She had heard of still others, which, however, were so holy(?) that people had to pay money for the privilege of looking at them; and she had gazed with awe at the great temples in which they were enshrined and concealed. She had heard wonderful things of the fox-god, and with bated breath had listened to the tales of how men who displeased him had been bewitched by foxes, until, if she heard the cry of one in the night-time, she would lie trembling in her bed of thickly wadded quilts spread upon the thick straw mats which covered the floors

of her house. At home every morning one of her duties was to assist her mother in preparing the food, fruit and flowers to be placed before the household gods, which filled a large shelf in the most prominent place in the house. But this new God did not require such offerings, and seemed to be so different from any she had heard of, that she wished very much to go and hear the foreign lady talk.

So, obtaining permission from her mother, she went with her friend and heard a strange story of how this great God had made the first man and woman, called Adam and Eve, and placed them in a beautiful garden. The story and the songs that were sung fascinated her and from that time she was regular in her attendance at the mission Sunday-School. To be sure she had to carry the baby on her back, and sometimes, if he cried, she could not hear very well, for she would be obliged to get up from her place on the floor, where she was sitting on her feet, and walk around and shake the baby up and down and from side to side to keep him quiet. At these times she would keep as near to her teacher as possible, and try hard not to lose any of the story. She soon learned that there is only one true God, and that all the images she had been taught to worship as gods were only idols that could neither help nor harm her. Then she learned that God hated sin and that she was a sinner. That was hard to understand at first. She had never killed any one. She had never stolen money. How could she be a sinner? What was sin any way? That was a hard lesson, but she learned it at last and found that because she was a sinner, she could not enter the beautiful heaven unless her sins were forgiven. Then she heard about Jesus, the Savior, and knew that He could save her from her sins. From that time she

began to pray, sometimes in a room by herself, sometimes behind a tree in the garden,—anywhere where she could be alone with God,—until at last she felt that God had forgiven her and that she was a Christian.

O Tsune was now fifteen years of age and with her friend, O Kiku, who also had become a Christian, graduated from the public school. Soon after this O Kiku was baptized and went to the missionary's house to live, as her people at home disliked Christianity and made it very hard for her to live a Christian life. O Tsune, too, wished very much to be baptized, but her parents and eldest brother would not for a moment hear of her joining the "Jesus religion." The brother was very cross with her and utterly forbade her becoming a Christian. But the quiet little maiden had a will of her own and, when she felt that it was her duty, was ready to use it. She requested that she might be permitted to go to the missionary's house to live and study with O Kiku. At last she gained her parents' permission, but still the head of the house, the eldest brother, would not consent, but was more stern than ever with her. After waiting long and in vain for his consent, at last one day during his absence she, with the help of her mother and sister-in-law packed up her things and went to the home which is now known as the—Girls' School, and which has grown from these two, O Kiku and O Tsune, to a goodly number. When her brother found out what she had done, he was very angry. The first time she went home, he told her that he never wanted to see her again; that she no longer had a home with him; and that even if she became a beggar in the streets, he never would take her in or help her in any way. Her only reply was, "I have two homes any way,—the teacher's home and my home in heaven." For many

months she was not allowed to go home, even for a few moments, if her brother was there, but often when he was absent her mother would send her word and she would take the opportunity to go and see her parents. A short time ago, however, the brother yielded to his mother's pleadings to the extent of allowing her to come home sometimes even while he was there, but he never speaks to her, nor does he notice her presence in any way unless it be by an angry scowl.

Soon after she went to the missionary's she asked for baptism and came before the committee for examination. At the examination there happened to be present Mutsu San, a young preacher who was studying in Tokyo and had just returned home for his summer vacation. He listened intently to the examination, watched her closely and ended by making up his mind that she was the girl he wanted for his wife. So he came to the missionary and asked if she might be promised to him. The teacher put the question to O Tsune, but she was almost frightened at the thought. She did not want to marry and she was too young any way. But she was told that he would not take her away till she was through school and prepared to make a home for him, as well as to be a helper in his Christian work, and was given plenty of time to think about it and decide the question. She knew that she must marry some time, for no Japanese father will allow his daughter to remain unmarried, if he can in any way avoid it. He thinks he has not done his duty to his daughter until he has married her to some one. Knowing this custom, and realizing that she could not remain unmarried any way, O Tsune at last accepted this offer from a good Christian man, a servant of the

Lord she loved, as a blessing of God to her, and said she would become his wife.

Then the business of making the betrothal began. Mutsu San asked one of his young Christian friends to act as his go-between, and a Bible-woman acted for O Tsune. They found that they had business enough on their hands. First they gained the consent of Mutsu San's parents and relatives, for at such times as this, when an important step is to be taken, the relatives are always consulted. Their consent was not hard to win, as they found upon investigation that she was of a good family, in as high standing as their own, and a girl in every way suitable to become the wife of the eldest son of the family, to whom the honor and responsibility of keeping up their house and name belonged. The next part of the go-between's duty presented more difficulties. How were they to make their way sufficiently into the good will of O Tsune's family to be able to make their request heard with any degree of favor? They thought over the various members of the family to see which one would be most likely to help them, and at last decided to begin with O Tsune's one other brother, two or three years older than herself, who had been very kind and had stood by her and pleaded for her through all her trial. They found a wise and powerful ally in this young man, and, with his help and influence, at last succeeded in gaining the consent of the family, or at least enough of them to make out the betrothal papers, and all was settled. At the meeting of the two families when all the formalities were arranged, O Tsune met the brother whom she had so displeased, but she only said to him, "You see my God is caring for me. Now I have three homes,—Mutsu San's home, the teachers' home, and my home in

heaven, and that is more than you have; for you cannot enter heaven unless you repent of the wrong you have done. But I am praying to God to make you so that when you do come to heaven's gate, they will let you in." She has prayed earnestly also all these years for the other members of her family at home, and is now happy in the thought that one of them is praying with her, as the brother who was kind to her when she first became a Christian, has been seeking to know the truth and has, but a few weeks since, become a happy believer in the Lord Jesus.

O Tsune has now been in the Girls' School for three years, and has proved indeed a blessing, and never any thing but a blessing. She has one more year of study and then will graduate. Soon after that she will be claimed by the one who has waited for her already more than two years. He has finished his school course and is working as an evangelist, earnestly and efficiently.

While O Tsune is still a student, she is by no means that only, but is a most efficient helper in all the affairs of the household and school, exerting a great influence for good upon the younger pupils, not only by her teachings, but by a most beautiful Christian life, through which she shows forth the beauty, blessing and power of the religion of Jesus Christ. She is also a faithful worker in the church, teaches classes of children in two different Sunday-schools every Sunday, and often works in the children's meetings. She has become quite proficient in music,—plays the organ nicely and leads the singing for the church services. As she has proved her faithfulness to her God in times of trial and testing, so she also shows it in all the little every-day matters of life. She is not brilliant. We have other pupils who are superior to her in intellect, but



still she keeps pace with them by doing every thing well, whether it be a great matter or small. Her chief aim seems to be to serve the Lord with all her might in all things.

Now I think I hear some one asking, "How is the courtship carried on?" You would say, there is no courtship. Mutsu San is a Japanese gentleman, and O Tsune one of the most modest of modest Japanese maidens, and girls are not wooed on this side of the Pacific as they are on the other. There are no moonlight strolls, no going in couples to church, lecture or party, no long talks together. O Tsune never meets her betrothed alone, and when she sees him in company with others, they do the talking, she saying but little. At church she hears him preach, and he hears her sing. At prayer-meeting they hear each other pray. Once in a while she goes to see his mother, who is an invalid and very fond of the one who is to take her place, for when O Tsune becomes the wife of the eldest son of the family, she will become the acknowledged mistress of the home, even though she will be perfectly obedient to her mother-in-law in all things. Sometimes Mutsu San sends her through her go-between, a gift. At the time of the betrothal, as is the custom, they exchanged gifts. This is all there is of courtship, and yet each is conscious that the other is watching every act, and they do not forget that they belong to each other. "But," you say, "do they not love each other?" Generally speaking when it comes to marriage in Japan, love is the last thing to be thought of. If a man receives from his wife humble service and respectful obedience, and she receives from him a moderate degree of kindness, and if the union is blessed by the birth of at least one son, it is a good match, a happy marriage. But the two of whom we

are writing are Christians, and there is, in this case, a true Christian love, we feel sure. Mutsu San is truly proud of O Tsune, as his glistening eyes show whenever she does well, or words of praise are spoken of her; and as for her—well, let a little incident that happened a short time ago tell. Her teachers were talking to her about the time when she would marry, and how much they would miss her, adding in a light way, of course, that they knew she wanted to go to Mutsu San's house, even though they would like to keep her themselves. She in her innocent heart never suspected them of teasing, but thought they were in earnest, and it troubled her not a little to think that her teachers could possibly think that she wanted to leave them. At last she came to them and said, "Do you think that I want to get married and leave this home? Some girls like very much to get married, but this home is the happiest place I have ever known, and I love you better than any one in the world and do not want to leave. I want to stay with the teachers always, but God wishes me to get married, therefore I must obey God. "But," asked her teachers, "do you not love Mutsu San?" "Yes, I love him because God gives him to me," was her reply. Surely that is the truest kind of love, treasured as a gift from God.

Thus reads the simple true record of the life of one of Japan's lovely daughters, whose greatest charm is her true, loving heart, which is manifest in the sweet happy expression of her face, always the same, and the gentle, kind tones of her voice, which win all hearts. She is one of the jewels which has been won from the darkness of heathenism to shine brightly into the dark homes of Japan till her work here is done, and then to shine still more brightly among the Savior's jewels in heaven.

Does it pay to win such for the Master's kingdom? Yes, indeed! If it should take ten missionaries and ten thousand dollars to win one such for whom Christ died, it would pay even then more than we can think, infinitely more.

## DARKEST TOKYO.

By IWAGORO MATSUBARA.

Translated by KEINOSUKE KIMURA.

(Continued.)

### CHAPTER XIX.—*The Homeless.*

Any harbor frequented by more than ten packet-ships, wherever there are more than three warehouses, where merchandise is unloaded and embarked, where goods are packed, the markets, and wherever large buildings are to be erected—at such places do laborers find work. They wear short clothes, and stand about always ready to unload boats or to pack or transport goods. Many laborers of this kind are found along the rivers in the city. Those working at the vegetable market are most numerous, numbering nearly a thousand. Their business is early in the morning to draw wagons loaded with vegetables to the market. These need more strength than any other laborers. They get about three *sen* for drawing a heavy wagon-load nearly two-thirds of a mile. They come to the market before seven or eight o'clock, and are afterwards employed again by dealers when returning from the market. Then they go to places where goods are landed from boats, or where they may find employment at packing. Some of them go to the fish-market, and convey goods to distant places. Twenty *sen* a day they can earn at the highest, but often they get only about ten. Those who stand waiting at the foot of a hill to push *jinrikishas*, get only a *sen* for their work, but that money has to supply food

for their hunger. Most of them cannot pay three *sen* for their lodging; so they sleep and get a few hours' rest in the day-time under the shade of trees. They have no umbrellas to carry in rainy weather nor enough clothing to cover their bodies in winter. They are very poor, and their clothes and faces are as dirty as they can be, but they earn their food by their own labor. Their hearts are not bad like those of beggars, and they are not like some of the *jinrikisha* men. In every class of society there are those who hate the close confinement of their business, and take up more congenial employment. Discontented persons of the lower classes become laborers such as are described above. Some of them may have left their homes out of anger at the unkindness of their landlords, others may have left their work as laborers because of the oppression of their employers, or may have deserted their families on account of the cold treatment of their wives. At first, most of them had ambitions and hopes, but their poverty has robbed them of all fortune and aspiration. Though they are working under miserable circumstances, as if they have forgotten their former ambitions, what feelings must they have when they see the prosperity of others? If there were no ship to bring us oil, what inconvenience we should suffer! To whom do the people of Tokyo, who cannot see any truck garden within ten miles, owe it that they can get vegetables so cheaply? The wholesale merchants at the market sell their goods at a small commission for their trouble, but the credit really belongs to those who transport the goods so cheaply. Their wages have a direct relation to prices. Many despise their menial labor, calling them beggars, homeless and many other names. But the results of their low and menial labor appear on our tables in the

form of cheap food. They receive only eight *sen* for transporting a load eighty *kwamme*\* in weight from the field to the market. Their pay for transporting one *kwamme* is one *rin*. That weight means that of about a dozen cucumbers or twenty egg-plants. Who else would do such hard work for such a low rate of wages? If there were no green-grocers, how inconvenient it would be for us? But these laborers are robbed of about ten *per cent* of their wages by the owners of the goods, another ten *per cent* by the wholesale merchants or the grocers, and, finally, twenty or thirty *per cent* by us, who consume the goods. Thus the laborers are robbed of forty or fifty *per cent* of their wages by the merciless world. If we have a surplus of ten or a hundred *yen*, we must not forget that at least five or fifty *yen* of this amount belongs to them. What ought we to think and do when we see them suffering from hunger and freezing on the streets?

CHAPTER XX.—*Day-laborers and Their Bosses.* The laborers are paid daily wages or by the job. In the former case they are paid a certain amount per day, and in the latter, individual laborers or groups of laborers are engaged to do some particular piece of work, generally a portion of a larger contract, at a stipulated price. For example, they may make a contract to remove stones from one place to another at a certain price per load. But their wages are generally from eighteen to twenty-five *sen* a day, though they get thirty or forty *sen* for special jobs. On a job that continues for twenty or thirty days, they usually get only twenty *sen* per day. However, their bosses receive from the contractor not less than twenty-five *sen* for each man; so that five *sen* in the case of those

who ultimately get twenty *sen*, or seven in the case of those who get eighteen, goes into their pockets as commission. The bosses rent them pick-axes, baskets and other things needed in work, and some of them rent clothes also. The income per day of a boss who employs thirty laborers is about one or one and a half *yen*. Bosses who are also contractors may secure a job for two hundred *yen*, and do it at a cost of one hundred and twenty *yen*. In such cases eighty *yen* is net profit; but, then, the whole responsibility rests upon them, and they have to lay out some money for wages and so forth before they receive their money. Such persons are not numerous in Tokyo, and most of them get work from the contractors.

It is one of the defects of human nature that those who belong to the higher ranks tend to oppress those who are under them. If this could be regarded as an inevitable custom of society and as the natural outcome of human intercourse, we should then have nothing to say. But there are some who take mean advantage of the helplessness of the poor. Such are contractors and laborers' bosses. Of course they cannot perpetrate any trickery when there is a plenty of work and it is difficult for them to find enough hands, but they make excessive profits when the poor laborers have no work to do. For example, they may secure a job from a contractor which is to be done by fifty men. If times are hard with laborers, and if the bosses have many applications for work, they can engage laborers at only twenty *sen*, while they receive thirty *sen* for each man from the contractor. Moreover they employ only thirty or thirty-five men, and the remainder of the work, which ought to be done by twenty or fifteen men, is then given to the former as extra work, for doing

\* Roughly speaking, 650 lbs.—Eds.



which their wages are raised a little. When the work is finished, the bosses receive money for fifty men at the rate of thirty *sen* each, but really pay the laborers only half or a little more. Sometimes they employ weak persons who cannot do much work, and yet receive the usual price from the contractors, counting them as full able-bodied laborers. Some of them use for their own purposes the presents or even uniforms which pass through their hands for the laborers.

CHAPTER XXI.—*Eating Houses.* There are some celebrated eating houses in the city whose sales amount to thirty-five or forty *yen* per day. The patrons of these restaurants are not common laborers, but mechanics or business men. These spend eight or ten *sen* on an average. The best customers pay perhaps fifteen *sen*, ordering three bottles of *sake*,\* a dish of raw fish, a bowl of soup, and some boiled fish.

Those who patronize the lower class and ordinary eating houses are *jinrikisha* men and other common laborers. Some of the more prosperous ones employ two cooks, three waiters, and a head servant, the proprietor's wife occupying herself with keeping the accounts and serving rice. Such houses have a business amounting to twenty *yen* a day. It is the business of the proprietor to buy vegetables, fish and rice at the markets every morning. These houses may be said to be the best of the middle class and they are not so dirty.

But eating houses of a still lower kind are very dirty, and everything in them is in disorder. What first attracts our notice is the building. The eaves are broken, the posts no longer stand up straight and are surmounted by an old broken roof. The ceiling and everything is black

with soot, and the rooms are dark with the smoke that comes from the kitchen. As the people of the place are busy serving their customers from morning till night, they cannot keep things clean. Some of the boards have come off the ceiling, the plaster on the wall has fallen away. The kitchen especially is very dirty. In one corner stand the tubs, buckets and other utensils in great confusion, and in another, vegetable and fish refuse is piled up into a little hill. Bad odors arise, the servants wear clothes that look like sea-weeds and the waiters wear no less dirty ones. Everything is simply dirty. The room is always filled with drunkards talking and quarrelling aloud. Many of these houses are found in the Asakusa and Shiba districts. Most of them prepare from twelve to fifteen kettle-fulls of boiled rice every day, each kettle containing about three *sho*,\* five hundred dishes of boiled vegetables, a hundred of boiled fish and fifty of raw fish. Such food is to be sold cheap, and the profit is made only by selling large quantities. Therefore when the establishment buys vegetables, etc., it tries to get things as cheap as possible, and often buys what is left over at the markets. For example, they buy say thirty *sens*' worth of the bony parts of a shark, and out of it make a hundred dishes of soup, each of which sells for a *sen*. Sometimes they sell for three *yen* what was bought for fifty or sixty *sen*. These houses do not try to make any profit on the rice, but are satisfied if they can make enough to pay for the wood used in cooking.

The food of common laborers generally consists of several kinds of vegetables, especially dried radish, bean curd, young ferns, carrots, potatoes and many kinds of beans. These vegetables are sold very

\* A liquor brewed from rice.—Eds.

\* *Sho* =  $1\frac{1}{2}$  qts.—Eds.

cheap, and the people are satisfied with about three *sens*' worth of this food. Usually it is not well cooked and does not taste good, but yet on it the common laborers must live. Their breakfast is very simple, consisting of one bowl of soup, and one dish of vegetables; but in the evening they eat also fish or other fatty food.

(To be continued.)

### ŌKUBO HIKOZAYEMON.

A Drama by FUKUCHI GENICHIRO.

Translated by KIMURA KEINOSUKE.

#### ACT V.—SCENE I.

(Continued.)

(*Spear-dancing.—Evening, Oct. 15.*  
The Ninomaru, the ground within the second wall of the Shogun's castle was used for recreation. Such daimyos as could not invite the Shogun to their own castles for lack of room, etc., secured the temporary use of this place and entertained him there with dancing and other performances. Since last Spring the Shogun has become very fond of dancing, so, not only his attendants and officers, but many daimyos often entertain him with it. This evening also he has come to see the dancing. The platform for the dancing, and the seats for the Shogun and other officers have been made ready. Okonando, Fujikake Shinjuro, Hijikata Sakyō, and Amano Hyozaburo are busy making preparations.)

SHINJU.—Now these rooms are all right, but how is the place for the players, Mr. Sakyō?

SAKYŌ.—Why everything is ready, but Mr. Hyozaburo has had charge of it mostly.

HYOZA.—Don't ask any questions about my affairs. Clothes, combs, water—everything is in order.

SHINJU.—Oh, that's your usual way of boasting, but as you are good at dancing and singing, I think you

must be a regular professional at getting things ready for the players.

HYOZA.—Of course I am. You often blamed me last year for indulging in dancing and singing, but now, you see, by means of these accomplishments I am able to be of great service.

SAKYŌ.—It is well said that everything will be of some use after three years; and very strangely your former profligacy is now of great service to-day.

SHINJU.—Now, we cannot serve the lord with swords and spears merely. I think I will practice, when I have time, not only in singing,—

SAKYŌ.—But in dancing and every other kind of operatic performance.

HYOZA.—Oh, you have good ideas. If you come to my house on the first and sixth of the month, I will give you lessons, before I go to the castle.

SHINJU.—I think I should prefer not to become a pupil of Mr. Hyozaburo's.

SAKYŌ.—Yes, yes; we shall not learn anything good from him.

HYOZA.—You are mistaken. You will scarcely find anybody else in this whole city of Yeddo so accomplished a teacher as I.

TOGETHER.—Ha, ha, ha! (*They are making merry together, joking and talking. Enter Sakai Tsushima no Kami, the chief officer of Okonando, wearing gay clothes.*)

TSUSHIMA.—I am very glad to see you attending to your business. It is now about time for the lord to come. Is everything ready?

SHINJU.—Yes, sir, everything is ready.

TSUSHIMA.—Then you would better call in those who are in the other rooms. (*Exit Sakyō and Hyozaburo. Enter Matsudaira Izu no Kami and Abe Bungo no Kami in gay clothes, who take seats near to that of the Shogun. Nakane*

*Shurinosuke also enters in gay clothes and takes a seat. Then the third Shogun Iyemitsu comes in dressed in beautiful and gay attire, followed by servants who carry his sword, tobacco-boxes and other things, and takes his seat. A maid-servant enters with five other servants and takes a seat beside the Shogun. Izu no Kami and Bungo no Kami step up to the Shogun and bow to him).*

SHOGUN.—Izu, Bungo, I am glad to see you. This evening, I hear, you are to entertain me with dances. I shall be very glad to see them.

Izu.—Thanks for your kind words. The dances are very ungraceful.

BUNGO.—But, if you please, look at them. We shall be highly honored, if you do. *(They take their former seats. Tsushima no Kami steps forward and reads the programme).*

#### Programme.

1. Warabe Odori, Fulling cloth, .. By three girls.
2. Azuma Odori, Azusayumi, .. By five attendants.
3. Furu Odori, .... By Nakane and four others.
4. Kunikata Odori, Sowing rice, .... By ten girls.
5. Inayo Odori, ..... By twenty attendants.
6. Congratulations, etc.

*(Tsushima no Kami takes his former seat and Nakane Shurinosuke retires to get ready for dancing. The Shogun orders the attendants to bring wine).*

SHOGUN.—Get the glasses. *(The attendants bring wine and glasses from the next room and he drinks).* Izu, Bungo, take these glasses.

TOGETHER.—Thanks. *(They come to the Shogun and receive the glasses. Tsushima no Kami, seeing that it is time to begin, calls out):*

TSUSHIMA.—Begin dancing. *(The drum is beaten, the flute and other musical instruments are played. Three girls come out dressed like fullers and begin to dance).*

Song.—The noise of the wind rustling through the pine-trees is heard close by, and gives warning that cold night is coming on. The quiet, solitary wind of autumn

brings about a feeling of loneliness in the evening. In this stillness of the evening, the cry of the deer afar off makes our spirits quiet, while the wind coming from the top of mountains unknown blows all the leaves down from the branches of the trees. The silverly moonlight throws wavy shadows of everything on the ground. The autumnal wind coming from the west in these eastern countries helps to carry the sound made in fulling cloth to where my beloved is. But do not blow too hard, lest you break his sweet dreams. Still, in case he awakes, I will bring him this new suit, for I am always glad to see him. But alas! our relation to each other is as unsubstantial as a summer garment. May he live long as this moon! I cannot sleep in this moonlight; so now I will full the cloth, full the cloth. What a curious sound! Mingled with it are the buzzing of insects and the falling of dew drops. How can we distinguish the sound made in fulling from the others? *(The dancing ends, and the girls, receiving presents, retire. Then five attendants enter, dressed in uniform, and, bowing, begin to dance).*

Song.—The moonlight is clear of a summer night on Mt. Matsuchi. But it passes away, disappearing like the water of the Sumida River. In these there is no bird of whom one may inquire for his beloved. Only in songs has it any existence. We spend days and nights in merely thinking about those with whom we have no means of communication. *(They retire, receiving presents. Enter Nakane Shurinosuke and four others, dancing).*

Song.—It is sweet to be called lovers after having lived together, but sweeter to be called so while each loves the other in secret. The nightingales in the mountains grow thinner from singing, but I get weaker by loving you,.....*(While*



*they are singing and dancing, Hiko-zayemon's loud voice is heard in the next room).*

HIKOZA.—Okubo Hiko-zayemon wants to give an exhibition of spear dancing.

*(Okubo Hiko-zayemon comes in wearing gayly decorated paper clothes and "kamishimo" made of cotton cloth. In his hands he holds a spear with feathers on it. The Shogun, looking at him, says):*

SHOGUN.—I did not know that you danced, Hiko-zayemon. I would like to see you.

HIKOZA.—Well, I will give you an exhibition. *(He begins the dance with singing).*

*Song.*—The spear, spear, spear. The spear I have now I first took with me to battle when I was seventeen years old. Since then I gained the highest honor by means of it. I was never yet defeated in any battle. By means of this spear I was appointed to take charge of the spears. The first spear was made by Kusunuki Masashige. It was the best weapon ever known. The spear of the Tokugawa family, covered with tiger skin, is very famous. Thousands upon thousands of spears there are, and of vassals eighty thousand. Each of them fought bravely with his spear. But you, forgetting all the exploits of your ancestors, spend your time in dancing and singing. But if the enemy came, could you fight him with your dancing? If I should thrust this way, what would you do? If you run, I will come this way. If you parry that way, I will make a thrust at you this way. Oh, what weak fellows you are! *(He dances, singing some parts himself, while other parts are sung by singers. When he is half through, he pretends to make a thrust at Nakane and others who are dancing. Then he stops dancing, and plants his spear upon the floor.)*

HIKOZA.—You rascals, you try to

seduce our noble and wise master into lewdness and drunkenness. Can't you now see how wicked you are? If you don't repent, I must run this spear, given to me by the lord, through your corrupt, filthy breasts in the very presence of the lord himself. *(He takes off the feathers from the spear and holding it so as to be ready to make a thrust at any moment, looks at Nakane and the others fiercely. They become afraid and run away. The Shogun is also startled, and half standing, and with his hand on his sword, says):*

SHOGUN.—What sort of demon has gotten into you, Hiko-zayemon? You are mad, impolite

HIKOZA.—No, sir; I am neither mad nor impolite. *(He puts down his spear and, bowing before his master, looks at his face with tears in his eyes).* You are wise and noble, and in every way resemble your grandfather, Toshō Daigongen, and you are truly worthy to rule as Shogun over the whole country. So we all rejoiced that the prosperity of the family would continue forever. But, alas, of late you have been behaving yourself in a lewd and indolent manner. I am very sorry to think that the prosperity of the Tokugawa family will in you perhaps begin to wane.

SHOGUN.—What?

HIKOZA.—If you don't understand me, I will tell you more fully. Please listen to me carefully. Izu and Bungo, you listen also. The last words and charge of Gongen Sama! *(The last words he speaks rather loud. The Shogun, hearing this, puts away his sword, and gets off from his cushion. All the others bow low and Hiko-zayemon, putting his hands on the floor, says):*

HIKOZA.—"Though we conclude the war and restore peace to the nation, it is not an easy task to keep it tranquil. Though we secure

control over the country, if we do not know how to govern it, it will soon fall into disorder. So after my death, if Takechiyo [the present Shogun] go astray, there is no one but you to remonstrate with him. Mind you what I say, Hikozaemon." These were his last directions. (*The Shogun raises his head and sits up straight*). I am very sorry that his fears have now been realized. Though everything looks very peaceful, and Shimazu and Mori and other friends of Taiko were subdued at the battle of Sekigahara, yet are they constantly looking for an opportunity to overthrow us. On the other hand, the common people have just begun to feel at ease and safe after hundreds of years of wars and troubles. And our lord is spending time in indolent and vicious ways. Subjects always pattern after their lord; so now all the *daimyos* and officers have become luxurious. No trace of the noble *samurai* character can be found in them. The government is becoming disorderly and corrupt. To me the sorrows of the people and the troubles of the different provinces are like the tormenting fires of hell. But, my dear lord, do you think that the country is peaceful and that the Tokugawa family can retain its power forever? I would like to hear what you think about this? (*The Shogun acknowledges his fault*).

SHOGUN.—I was wrong, Hikozaemon! By your remonstrating, I have been led to see my faults. I will stop these foolish diversions from to-day on.

IZU.—Then, by the advice of Hikozaemon?

SHOGUN.—Yes, I will give up all these things.

BUNGO.—We are so glad.

SHOGUN.—Hikozaemon, I thank you for your kind and faithful remonstrance.

HIKOZA.—It is a great honor to me to hear you speak thus. But it was not only my sentiments that I expressed. These ministers here, Izu and Bungo, were so much troubled on account of your behavior that they could not sleep, and I have but helped them to express to you their feelings.

IZU.—As you have taken the advice of Hikozaemon,—

BUNGO.—The state will become more peaceful and prosperous.

TOGETHER.—We are very glad and heartily rejoice.

SHOGUN.—Hikozaemon, not only will I give up these amusements, but I will stop drinking wine hereafter.

HIKOZA.—Ha, ha! You need not do this. As you are the ruler of the country, you may do anything you like, but all that you need do is to drink moderately. You may drink wine, but must not let wine drink you. I will fill your glass; drink it with gusto. (*He pours out wine*). Now you have returned to the right way. The prosperity of the Tokugawa family will never decline, just as the green of the pine-trees at Chiyoda [Yedo castle] never fades. As an expression of my joy, I would now like to dance just one piece. Izu and Bungo, come here.

IZU AND BUNGO.—All right, sir. (*Hikozaemon sits between them*).

Song.—When the master of Kamakura (*Yoritomo*) came into power, the Imperial messenger was sent from Kyoto to invest him with the office of *Sei Taishogun*. Yoritomo went to the temple of Wakamiya to receive the Imperial ordinance. This temple of Wakamiya was at Tsurugaoka. It was grand and magnificent, and contained the patron deity of the Genji family. Miuranosuke was appointed to receive the ordinance, and hand it to Yoritomo that day. He came wearing black armour, with a coat

of brocade over it, and carrying a large sword in his belt.

MESSENGER.—Now I will deliver the ordinance; but who are you. Tell me your name.

MIURA.—Miuranosuke Arajiro Yoshizumi. (*He hands the box which contains the ordinance to Yoritomo. Soon Yoritomo returns the box.*)

MESSENGER.—Very heavy! (*He opens it and finds a hundred ryo of gold.*)

Song.—Kudo Suketsune had to entertain the messenger, and entertainment was provided on an elaborate scale. A present was made to the messenger, which consisted of a sword decorated with silver, armour, three overcoats, thirteen horses, ten garments, and one thousand bundles of silk—a magnificent present!

YORITOMO.—I thank you for coming from so great a distance.

MESSENGER.—Getting such a present I don't care for the distance. I should like to come often.

MIURA.—Whenever you come, we will entertain you.

YORITOMO.—Give him more presents.

MIURA.—All right. (*He piles up floss silk.*)

MESSENGER.—This is enough. I cannot carry any more.

YORITOMO.—No, no. We must give him more.

MIURA.—Five hundred bundles of silk.

YORITOMO.—And two thousand bundles of cotton—take it. (*Izu played the part of Yoritomo, Bungo that of Miuranosuke, and Hikoza-yemon that of the messenger.*)

(THE SCENE CLOSES).

[*Translator's Remarks.*—This imperfect translation can by no means reveal the beauty of the original play, but it is the translator's desire that his readers may form some idea of the *samurai* character, as represented by Okubo Hikoza-yemon. The

"songs" in the original have the characteristic beauty and smoothness of Japanese literature, and they have a kind of melodious rhythm, so that in singing them one keeps time with the dancing. But in the translation here only the sense is given, but even that could not be done satisfactorily at all].

(*The end.*)

## A CHRISTIAN STATESMAN.

ANSAI TAKEICHI.

By K. YABUCHI.

A REMARKABLE life reached its earthly close and its heavenly beginning when on the 2nd of last December the Hon. A. Takeichi suddenly died at Hakodate in Hokkaido.

Mr. Takeichi was born at a country village in Kochi province, in 1847. At the age of eighteen he entered the service of his feudal lord, with whom he often went to Kyoto, the capital at that time. For some time he studied at Kyoto, but was obliged to cut his course short on account of the straitened circumstances of his family. He did not give up his study, however, but spent every spare moment in reading. He also acquired skill in military arts. He conducted himself as a calm and clever young man.

After the Restoration he occupied several important positions as a magistrate, until the first Provincial Assemblies were opened, when he was elected a member of the Assembly of Kochi province, of which he was first chosen Vice-Chairman and then Chairman. His political views were in accord with the principles of the Liberal Party, which organization he joined in 1881.

The year 1888 was one of great political excitement. The popular parties were opposed to treaty revision as formulated by the then Minister of Foreign Affairs, Count



Inouye. They also asked for freedom of speech and a reduction of the land-tax. To plead for these three great objects there came to Tokyo many political leaders, among whom was Mr. Takeichi, representing the several thousand people of his province. But the Government not only refused to grant their petition, but in order to quell the excitement passed a regulation banishing the petitioners from the capital. Mr. Takeichi regarded the regulation as unlawful, and considered it wrong for him to return to his province without accomplishing the purpose for which he was sent, merely through fear of getting into trouble. The result was that he and three other elders and another earnest member of the Kochi church were seized and put into jail.

After two years, on the day of the promulgation of the constitution by the Emperor, he was set free. When he returned to his native village there was great rejoicing. Old and young went out to meet and welcome him. During his imprisonment his neighbors showed their sympathy by tilling his farm and gathering in large harvests of rice and wheat for him.

In 1892 he was made a candidate for election to the first National Diet, and, in the face of great obstacles, was elected. After the adjournment of the third session of the Diet he went on a tour of inspection to the northern island of Hokkaido. There he became deeply impressed with the necessity and advantage to the country of opening up this northern wilderness. He accordingly resigned his position as a member of the Diet, and chose to retire to this remote place and live among poor farmers rather than continue among people of high society. He preferred to work toward the laying of foundations for the future wealth of his country to living a life of ease for his own gratification.

What influenced Mr. Takeichi most largely in this course was undoubtedly his Christian faith. He became a Christian in 1885, and was a faithful follower of Christ to the day of his death. At first there was only one other Christian in his native county. But a preaching-place was established as a result of his earnest efforts, and he himself worked in his own and the surrounding towns and villages. He was so earnest that he often went to preach at a village thirty miles distant from his home, where there is now a good harvest of believers.

As a Christian Mr. Takeichi was a man of prayer. One time in Hokkaido while visiting the prison at Tsukigata he obtained permission to see two men from his native province who were imprisoned there. They had been in prison a long time, and had become Christians while there. They had comfort and peace in their hearts, and their faces beamed with joy when Mr. Takeichi came to see them. His surprise and joy in finding them thus were so great that before speaking a word to them he knelt down and heartily thanked God for His great mercy toward them. Whenever he spoke to others about Christ he began with prayer. If any one objected that he could not join him in prayer on account of not yet knowing God, Mr. Takeichi answered that if a man can not pray sincerely, he can not find God, and that if any one desires to find God, the true way is to ask God for a humble and penitent heart so as to learn to pray aright. Every one was moved by the earnestness of his prayer. He was a timely riser, and the quiet hours of the early morning were spent in prayer, and the source of his power was these hours of secret communion with God.

His many bitter and gloomy days in jail were relieved by an almost

constant study of the Bible, and his imprisonment thus became to him, as to Bunyan, the source of an invaluable spiritual experience. He kept the Sabbath conscientiously. He once said: "It is very difficult to keep the Sabbath when one is actively connected with a political party; almost every important meeting is held on Sunday, and if one absents himself, he is censured and criticised. Yet a Christian's conscience does not permit him to attend to worldly business on the holy Sabbath. I therefore finally concluded to do more on week days, so that I might be free on Sunday. But after a little while my friends began to understand me and for my sake discontinued the practice of holding political meeting on Sunday. So the day was freely left to me as a day on which to obtain my spiritual food."

The farm which Mr. Takeichi laid out in Hokkaido is at Uraushinai along the banks of the beautiful Ishikari, the longest river in Japan. Along the north of it extends a mountain range, which shields it from the cold winter winds. It covers over fourteen hundred acres, of which two hundred are already under cultivation. Living upon it there are fifty six families numbering altogether two hundred and thirty-five souls. Mr. Takeichi named it the *Seijen Buraku* (Hallowed Garden Community). His desire was to build up an ideal community under the influence of Christianity. Everybody that joined was required to sign a temperance pledge. A church was built upon the farm in 1893, and a common school was opened at the same time. Looking toward the enlargement of his plans he, shortly before his death, made an additional lease of three times as much land as he already had. He also planned in connection with Rev. Oshikawa to establish a school for higher educa-

tion. He said: "I want to make this a happy abode where there will be need neither of police-stations nor of pawnbrokers' shops." Alluding to Mr. Takeichi's death the governor of Hokkaido said: "I shall greatly miss Mr. Takeichi; I had a great work in store for him. I hoped to make his farm a model for many others, and to entrust the management of the cultivation of the island entirely to him. But now he is gone, and my disappointment is great."

With such plans and prospects looking toward the future welfare of his country, and enjoying the love and respect of all, he suddenly passed away. He is now quietly sleeping on a hill-top of his farm, which he had selected from among his many acres as the "God's-acre" of the Hallowed Garden Community.

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#### FOR ME.

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By MISS OLIVE M. BLUNT.

SHE was one of Auntie Sharland's and Miss Brown's orphan girls.

Of all the waifs that had been received I thought she was the most unprepossessing, when six months ago I saw her for the first time.

She was so coarse and rude and showed so plainly that she had had no training, but had been one that was only cuffed about. I wondered if she would show the change the others had under regular habits and Christian teaching, provided she would stay long enough and listen.

It was with pleasure that I noted her gradually coming under the gentle influence of love and care; but last Sunday morning at Sunday-school, I saw and heard what filled my heart and eyes. The seats were so arranged that when the children stood up to sing, this little one faced the Sunday-school. Of this, however, she seemed entirely unconscious. When

I first noticed her she was earnestly singing with changed, uplifted face,

*"Waga tame, waga tame,"  
Waga iran tame ka."*

("For me, for me,

Was left ajar for me.")

I could only watch her and rejoice. "Yes, you poor, dear, outcast child! 'For me' you may well sing, for the depth of His mercy includes even you."

And then I sang with never deeper joy,

*"For me, for me,  
Was left ajar for me."*

Yes, "For me," who had had so much care and love and light and who am still a recipient of the depth of mercy.

It rang in my heart all through the sermon; and as I walked home and passed the old, the poor, the young, the careless, the burdened, I just wanted to show them the great gate opened for each and all, and sing to them the beautiful words revised:

*"There is a gate standing open wide,  
And through its portals gleaming,  
A radiance from the Cross afar,  
The Savior's love revealing.*

*"O depth of mercy! can it be  
That gate was opened wide for me?  
For me, for me?*

*Was opened wide for me?"*

There is a certain kind of welcome in a gate ajar in that it is possible to enter, but the gate propped wide open is the gate that gives the "please-come-in" welcome.

Such is our invitation. Christ is the door, and is standing with open arms to receive all who will enter. We are sent out into the highways and busy streets to give out the invitation. May our invitation leave no uncertain sound, but the joyous ring of the Master's welcome,

*"Whosoever will, let him come."*

## PEACE.

By the REV. D. B. SCHNEDER.

THE main terms of the treaty of peace between Japan and China concluded at Shimonoseki, are already known to the world. The full recognition by China of Korean independence, the cession of the southern portion of the Province of Feng-Tien, the island of Formosa and the Pescadores Group, an indemnity of two hundred million *taels*, and the granting by China of a number of privileges looking toward the development of trade with Japan, and the introduction into China of modern improvements, are the most important items of the compact.

It is a great victory for Japan, and should mark a momentous epoch in her history. The island of Formosa will add immensely to the wealth of the country, and the advantages which may accrue from an awakened China are incalculable. The portion of the Asiatic mainland comprised by the southern portion of the Province of Feng-Tien (or the Liaotung Peninsula) was desired no doubt as a safeguard against future Chinese interference with Korean affairs, the acquired territory lying along the land border of the Korean peninsula.

Yet the present situation is not as reassuring as had been hoped. The treaty was signed on April 17th, and Count Ito had achieved the apparently impossible—making terms with China that would satisfy Japan. The Japanese people were, though not jubilant, yet satisfied. Many had hoped that the terms of peace might be dictated in Peking itself. The Emperor ratified the treaty on the 20th of April, and commended his plenipotentiaries for the faithful and satisfactory discharge of their duty. There was no doubt about the successful conclusion of the whole matter; the future looked



bright; and men began to turn their thoughts to the greater tasks of peace.

Then suddenly there came vague rumors of interference by Russia, Germany and France. Nobody could believe it. Could Germany and France combine for any purpose? and would European Powers show such reckless disregard of a sister nation's feelings and interests as to interfere after a treaty had been signed and made public? But the rumors developed into certainties. The allied Powers advised that the Liaotung Peninsula should not be annexed to Japan, and their advice was emphasized by the presence of an increased number of war ships in Eastern waters. It was an anxious time, but there was only one course open, and that was to yield. Ratifications were exchanged at Chefoo on May 8th, with the understanding that the Liaotung Peninsula should be restored to China. The Emperor then issued the following remarkably statesman-like rescript:

"We recently complied with the request of China and in consequence appointed Plenipotentiaries and caused them to confer with the Plenipotentiaries appointed by China and to conclude a Treaty of Peace between the two Empires.

Since then the Governments of Their Majesties the Emperors of Russia and Germany and the President of the Republic of France have united in a recommendation to Our Government not to permanently possess the Peninsula of Feng-Tien, Our newlyacquired territory, on the ground that such permanent possession would be detrimental to the lasting peace of the Orient.

Devoted as We unalterably are and ever have been to the principles of peace, We were constrained to take up arms against China for no other reason than Our desire to secure for the Orient an enduring peace.

Now the friendly recommendation of the three Powers was equally prompted by the same desire. Consulting therefore the best interests of peace and animated by a desire not to bring upon Our people added hardship or to impede the progress of national destiny by creating new complications and thereby making the situation difficult and retarding the restoration of peace, We do not hesitate to accept such recommendation.

By concluding the Treaty of Peace, China has already shown her sincerity of regret for the violation of her engagements and thereby the justice of Our cause has been proclaimed to the world.

Under these circumstances, we can find nothing to impair the honour and dignity of Our empire if We now yield to the dictates of magnanimity and, taking into consideration the general situation, accept the advice of the friendly powers.

Accordingly We have commanded Our Government and have caused them to reply to the three Powers in the above sense.

Regarding the arrangements by which we will renounce the permanent possession of the Peninsula, We have specially commanded Our Government that the necessary measures shall be made the subject of future negotiations and adjustment with the Government of China.

Now the exchange of ratifications of the Treaty of Peace has already been effected; the friendly relations between the two Empires have been reestablished, and cordial relations with all other powers are also strengthened.

We therefore command Our subjects to respect Our will; to take into careful consideration the general situation; to be circumspect in all things; to avoid erroneous tendencies; and not to impair or thwart the high aspirations of Our Empire.

The 10th day, the 5th month, of the 28th year of *Meiji*.

(L.S.) [Imperial Sign Manual.]  
(Countersigned) By all Ministers of State."

This is the best possible utterance. Nevertheless the nation feels deeply disappointed and aggrieved. There is much cause for regret at the interference itself, more cause for regret about the time of its coming. The loss of territory is a trifling matter. But that cordial good feeling toward Western Powers which is so necessary to Japan's successful entrance into the comity of nations, and which grew so rapidly during the war, has met with a serious reverse. Moreover, and above all, at the conclusion of the treaty of Shimonoseki the prospects for the speedy Christianization of Japan were brighter than they had been for a long time before. Now they are less bright. Altogether the peace seems to augur less for Japan, less for the Orient, and less for Christ, than it did a month ago.

#### A NEW EPOCH IN CHRISTIAN WORK IN JAPAN.

By the Rev. H. LOOMIS.

(Continued.)

ON the 23rd of February I left Yokohama and reached Nagoya on the evening of the same day. I found the missionaries there fully alive to the importance of the work among the soldiers, and improving their opportunities to distribute the Scriptures and also speaking for the Master. Through the kindness of the General in command of the Division nearly all the troops had been supplied with a copy of a Gospel and in most cases the presentation had been accompanied by an address.

The next day was Sunday, and in the morning I went to the hospital and left portions of Scriptures for

such soldiers as had not already been supplied; and also for 200 more who were expected the following day. The Surgeon in charge was not a Christian, but seemed to regard the distribution of such religious books as a benefit to the men in affording pleasant and useful diversion for their minds. Religious instruction is also permitted, and is very gratefully received.

In the afternoon I went to visit the Chinese prisoners who were kept in buildings that had been erected for a Buddhist school. The man in charge treated us very kindly and seemed much interested in the object of our visit. Of the more than ninety prisoners only four were able to read. These were supplied with copies of the Testament and they are to tell the others what they learn.

On the following day I presented my letter from the War Department to the Vice-Commander and was told by him that he would do all that was in his power to help me. So much had already been done that I had but little to request.

I asked only that the Rev. T. C. Winn of Kanazawa be given permission to visit the garrison in that city and distribute Scriptures as had been done elsewhere. This was most cheerfully granted, and without any suggestion on my part a note was added that he should be allowed to do other work as well. It was a very special act of kindness and significant of the real sympathy and interest felt by the officials of the highest rank.

All the troops were exceedingly busy preparing to leave; but by the direction of the General the whole of the Commissary Department was assembled to receive the Scriptures and to listen to addresses about the Bible and Christianity. At the close of the addresses each of the men was given a copy of one of the

Gospels and the sergeants were supplied with two.

The same evening I took supper with the Commander, the Vice-Commander, and two Captains at the house of one of the missionaries. One of the Captains was not only a Christian but was not afraid to have it known. He had been baptized some years ago in Tokyo, but after being transferred to Hiroshima got into drinking habits and became such an intemperate and disagreeable man as to be a terror to all who came in contact with him. Of course his influence and reputation suffered, and there seemed to be no hope for him.

But two Christians found out his history and besought him to turn to the Lord and forsake his evil ways. Their words were effectual in leading him to true repentance; and he became as noted for his piety and zeal as he had been formerly for his drunkenness and brutality.

From being an object of dread he became a popular and most efficient officer; and it is said will probably soon be promoted to a place of higher trust and larger influence.

Much of the conversation of the evening was about Christianity; and it was a most pleasant and, I trust, also a profitable occasion.

It was proposed by the missionaries to give a supper to all the officers of the garrison, and in that way make their acquaintance and establish such relations as will be most helpful to future Christian work.

The garrison at Toyohashi, and nearly 100 Chinese prisoners are connected with this Division. By the kindness of the General in command the opportunity for Bible distribution and preaching have been given there.

Early the next morning I took the train for Osaka. As we left the station I observed a number of officials standing on the platform and paying very profound respect

to some person in the adjoining car. At other stations along the route the local officials made their appearance and did the same. I was anxious to know who such an eminent person could be, and was told by the conductor that it was Count Ito, the Prime Minister.

This seemed to me very providential as I had been wanting for some time to meet him and ascertain if a Bible would be accepted by the Emperor. As we came to Baba I lifted up my heart in prayer for divine guidance, and then asked the conductor to give my card to the Count and say I should be glad to speak with him. One of his attendants came to me at once and said, "He will see you now."

I stepped upon the platform and he met me very cordially and asked what I desired. I expressed my thanks for the kindness which had been recently shown to me in the conduct of my work, and also my appreciation of what had been done for the people of Korea. Then I showed him a sample of the Gospels and Testaments that were being supplied to the Army and Navy and asked if he would accept of a copy of a Pocket Testament. He replied, "Certainly;" and I handed him the one which I had just shown. Then I said that some years ago a copy of the Bible had been sent to me for presentation to the Emperor, but I understood it was destroyed by fire, and I would like to know if His Majesty would be willing to receive another. He said, "Yes." I asked whether an English or a Japanese copy would be most acceptable. He replied, "You may choose whichever you like. Either one would do." I asked how the presentation would be arranged. He answered "When you are ready, let me know, and I will attend to that." Then he shook my hand and the train moved on.



Going to Osaka, I was informed that word had already been sent to the various regimental commanders that Bible distribution was to be allowed. When I went to Otsu, I found the Colonel in command had spent some years in Germany and had there been with others of his countrymen under a Christian teacher. Several of his companions had become Christians, and he expressed his interest in and sympathy with our work. As the men in his command were expecting to leave soon, he requested that we should give the Scriptures into his charge, and he promised to have the distribution made as desired.

Permission was also given to visit nearly 100 Chinese prisoners, who were held there, and supply them with Christian books. The young officer in charge had studied Chinese at the Imperial University and could speak it quite readily. He kindly promised to act as interpreter for us, and the men were all assembled in the temple yard and listened very eagerly to some talk about the Bible and Christianity. Only one third of the number were able to read, but they received the books with evident pleasure and gratitude.

The visit to 185 Chinese prisoners in Osaka was especially interesting. Some of the officers were fine-looking and really attractive men. Our coming with a variety of Christian books was most opportune and welcome. Those who could read came forward in turn and each received a copy of some portion of the Bible or a tract. To the officials and best scholars was given a copy of the New Testament. It was amusing to see the look of disappointment when some of them received a smaller or less attractive looking book than others.

When we had finished the distribution and made some remarks, one of the Chinese officers turned to

the men and said something which was followed by a low bow, a peculiar motion of the arm, and a shout that was certainly hearty and sounded something like an Indian war-whoop. Then turning to us, he added with a very happy expression on his face, "This is the way that we say, Thank you."

The troops in Osaka were nearly all preparing to leave and so were too much occupied with preparations to give much attention to the distribution of Scriptures. I was informed that inquiry would be made whether the soldiers would like a portion of the Scriptures or not, and then the number wishing to receive them would be reported. The commander of the cavalry regiment reported that none were wanted by his men.

But there were about 400 of the ambulance reserves who were to remain in Osaka. The officer in command was extremely friendly, and gathered the men and officers for an address, and then to receive the books. Three of the missionaries and two native helpers accompanied me, and in this way it is hoped that Bible distribution will be a preparation for permanent and effective Christian work.

From the others, we received no word. This was to me a considerable disappointment. It may be that the unusual amount of business was the cause of less success and interest than had been found elsewhere. But of course such things must be expected. God is working all the same, and a better state of things will certainly come. But a few months ago there was no access whatever to the troops in this command. Several services have already been held in the garrison, and an effort will be made to provide in some convenient place regular entertainment and religious instruction for the special benefit of the soldiers.

I did not visit Fushimi, but made arrangements to have one of the missionaries at Kyoto visit that place and attend to the distribution among the men who were stationed there.

At Himeji I was invited into the garrison to take refreshment, but informed that no Scriptures were wanted. I was very sure that this was not the feeling on the part of the men but simply a decision of the officer in charge. So I left some Scriptures for distribution with friends who are living there, and the report has been received that they were gladly accepted by the soldiers.

The officer in charge of the Hiroshima Division was very kind and friendly, and gave me every assistance that I desired. My reception at the quarters of the different subdivisions was very pleasant and seemed truly to show such a readiness to receive the books as indicated that they would prove useful.

Some of the interviews with the officials were particularly pleasant and interesting. One of the commanders has a daughter in one of the mission schools, and a son preparing for the ministry. He was especially kind and evidently interested in our work.

Intimation was given at most places that services would be held at any time they might desire, and a request was sent from the commander of the 21st regiment for a service there on Sabbath morning. Two of the missionaries and a native preacher accompanied me and some 600 men and eight or ten officers were present. Two short and practical sermons were given; and thus the preaching of the Gospel of Christ in Hiroshima has received public and official sanction. It is a most interesting and significant event, and is nothing else than the hand of God.

After the service we were con-

ducted to the headquarters and entertained in the most agreeable manner. We talked freely about the Bible and Christianity, and tried in this way to give efficiency to the more formal and public addresses.

One officer said that he had read the New Testament through several times. Another said that a religion which could work such a transformation as they had witnessed in the case of the captain whom I had met at Nagoya must be good and useful. We urged them to read the Scriptures and learn for themselves whether this doctrine was good and true; and told them that if they desired, the missionaries would be happy to teach them.

The work that has been and is being done among the soldiers in Hiroshima has had a very beneficial effect, and will help the cause of Christ in other places as well as there. The surgeon-in-chief has commended the work that has been done by Miss Talcott and Miss Browne, and he spoke to me personally in terms of the highest praise of the Rev. A. V. Bryan's efforts for the sick and wounded.

The efforts made in behalf of the troops from Sendai were especially appreciated and accompanied with many encouraging evidences of good results. That a deep and lasting impression had been made was evident from the fact that as those soldiers were on their way to the seat of war the commander-in-chief (Count Yamagata) gave to the Christians a marked token of his regard and gratitude, and the troops shouted, "Yaso Kyo Banzai," or, "Hurrah for the Christians."

I found at Hiroshima four Chinese officers who had been captured on board the torpedo boats at Weihai-wei and who were kept there at their own request instead of being sent to Tokyo with the rest of their companions.

One of these was a captain, and had spent nine years in the United States. When he learned that all of us were Americans he said, "I want to shake hands for I am about half an American, and I am so glad to meet any one from the United States." Then he said, "Are you missionaries?" and when we said, "Yes," he added, "Let me shake hands again." Then he told us that he used to attend church and Sunday-school in America, and he believed in Almighty God. He was very much pleased that we had brought some Chinese Scriptures and said he would like an English Bible also.

My visit to the Naval Academy at Etajima was extremely agreeable. There is a government regulation that the students are not to keep religious books of any kind, but I was authorized to supply a copy of the New Testament to each. All the officers were given New Testaments. An excellent Christian man (Prof. Muller) is employed as teacher of English, who will do all that he can in the way of encouragement and instruction in the teachings of God's Word. The Director was on the ship which carried the Japanese Christians into exile twenty-five years ago. He was very friendly and together with several of the officers seems to be quite ready to hear. That the Word of God has thus been introduced into such a place is an important fact, and suggestive of great possibilities. As everywhere else the result will depend upon proper and sufficient culture. If there is nothing but the sowing of the seed, we can not expect to find a full fruitage. But if these young men can be only imbued with the spirit of the Gospel while in the formative period of life, how much will be done for the future of the Japanese Navy?

At the Kure Naval Station there is a hospital for the marines, a rendezvous for the same, a consider-

able body of soldiers, a sub-marine corps, and also ships of war that have come in for supplies or to refit. All these are under one commander, and he directed that the Scriptures be received and supplied to all.

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### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

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By Dr. L. BUSSE.

Translated by the Rev. HENRY K. MILLER, A.M.

(Continued.)

IT is not long since men, confident of the omnipotence of natural science, undertook to explain the phenomena of psychical life, and thus also the principles of morality, by means of natural science and its facts. Men of the present time have come back from these attempts with their senses thoroughly sobered, because they have become convinced of the specific difference between the two departments of ethics and natural science, which renders the explanation of the phenomena of the one by means of those of the other impossible. To discriminate with the most painstaking accuracy between *things* and *facts* which *are* and *occur*, and *truths* which are *valid* and *goods* which have *worth*, is now rightly recognized as the first requirement for the truly scientific apprehension of the world. It is the function of natural science to explain things and facts. Of course, it assumes, as does every science, the validity of universal, necessary truths (logical, mathematical and metaphysical), and makes use of them in order to explain things and phenomena, but leaves the scientific investigation of these truths themselves to other sciences. Still less does pure natural science concern itself about the value or non-value which



those things which it investigates may have for man. The scientific investigation of nature (even though the investigator may not) completely ignores the pleasure and pain which the processes of mechanical nature in the sphere of creation, may call forth; the beauty or ugliness of natural products; and the good and evil in the world. It regards things as objects of investigation purely and simply; and it has for its aim simply intelligent understanding. When contemplated from the point of view of natural science, the world resolves itself into a meaningless play of things and events, which may be described and calculated. Within certain limits, the picture which natural science draws and, as pure natural science, must draw, is also fully justified. It only becomes false, when, instead of representing the picture to be what it really is, namely, a portrayal of *one side* of reality, the attempt is made to magnify it into a philosophical theory of the world, and to claim for it the character of an exhaustive statement of the contents, in sum total, of the universe, as is the case with modern materialism. In order that this might be done, it would be necessary, either simply to deny the existence of everything not purely mechanical phenomenon—truths and goods—or else to refer it to such phenomenon. The former is at the same time absurd and suicidal, and the latter is impossible on account of the different character of the elements of reality that come under our notice. Let any one attempt to conceive of the *logical* difference between truth and error as resolved into mechanical phenomenon, into physical processes, let us say! Mechanical energy would naturally leave absolutely unexplained the very thing which ought to be explained by it. The phenomenon corresponding to truth, would not contain in itself, as pure,

factual phenomenon, anything out of which its truth, that is, what in thought is the necessity of its occurrence, proceeded, and still less would the phenomenon corresponding to error, which of course possesses precisely the same reality as the “true,” contain in the actuality of its occurrence anything whatsoever that could be included under the category of error. Mere facts are neither true nor false; they simply *are*. It follows that the *logical* difference between true and false offers no analogy to the difference existing between real things and actual occurrences, and therefore cannot be derived from the latter. But the same is true of moral and aesthetic distinctions. Not even the simplest feeling of pleasure and pain can be made intelligible by means of mechanical activities in the inorganic and organic elements of our nature. If misled by the fact that the morally good (with which alone we are now concerned) does indeed not exist apart from all reality, but is inseparably bound up with some given reality, that it stands in thorough connection with the universal mechanism of phenomena and that the possibility of their occurrence is dependent upon quite specific conditions, men have confounded these conditions with productive causes and have believed that they could derive the morally good from them, this delusion has been brought about only by inaccurate thinking. Nothing remains but to regard the realm of the morally good as an original and irreducible element of reality, which indeed in the order of time is realized, makes its appearance, rather late and only after the conditions upon which the coherence of reality depends have been realized, but cannot proceed from these conditions. A philosophical method of examination will therefore first of all develop the two spheres by themselves and only by way of sup-

plement, in a last conclusive consideration, endeavor to reduce them to a comprehensive whole in the unity of a theory of the universe. But the attempts to derive the ethical as a self-evident product of the course of nature must always necessarily run aground.

The persuasive appearance of success which many of these attempts call into being rests upon a delusion that is both caused and can be explained by inexperience, namely, the confounding of the formal conditions under which the ethical finds expression with the essence of the ethical itself. As the former were erroneously taken for the latter, it was believed that the ethical had been derived by deduction from facts of natural science, whereas in reality only certain formal definitions had been deduced which have nothing whatever to do with the proper nature of the ethical.

Or, in case at the end of the deduction the ethical actually comes into view, it has only apparently been deduced from the facts of natural science postulated in the premises, while in reality it has been obtained by stealth. By this I do not refer to intentional deceit, but rather to self-deception, to which in investigations of such a subtle and complicated character we easily fall a prey. As the materialistic physiologist in all gravity imagines that, if the motions in the brain-fibres are traced back into their minutest and most complicated ramifications, they are finally of themselves converted into sensations, whereas in fact the difference between even the finest and most delicate mechanical motion and psychical phenomena remains always equally great,—so many a moral philosopher persuades himself that, as natural and social conditions become more and more complicated, the moral must of itself finally proceed from them as a necessary consequence.

What makes this deception so easy is the circumstance that the philosopher brings to the investigation the knowledge of that which he wishes to prove. Consequently, without intending to do so, while falsely assuring himself and others that he proceeds quite dispassionately and altogether without presuppositions, he yet unconsciously obtrudes into the investigation as it progresses irrelevant presuppositions derived from this knowledge, and all in the name of unbiased empiricism, which, it is his boast, he follows. Thus arises the appearance of having actually deduced what was at some unsuspected point smuggled in. Indeed, there is needed, among other things, acute analytical thinking in order to grasp clearly and definitely the almost unrecognizably fine distinctions in such complicated things, and to keep oneself from such surreptitious conclusions. Any such "derivation" as results from careless thinking and misuse of the *principium identitatis indiscernibilium* still remains a mere piece of jugglery which cannot hold its own against deeper and more searching investigation.

If we carefully read through the writings of those who represent this type of thought, for example, Spencer's, we shall nearly always be able exactly to designate the point at which the development loses its continuity and the ethical is introduced by stealth, or, more exactly, is smuggled in. In the case of Kikuchi's *Rigakushu* it is especially easy to demonstrate this, since the main features of the whole point of view disclose themselves to a certain extent naively and boldly, without being covered over with an abundance of learned facts, and the fallacy is a pretty awkward one.

The whole assumption laid down in the very beginning, from which Kikuchi proceeds, namely, that social

are special modes of physical forces, and that consequently ethics is a subdivision of physics, is a *petitio principii* without demonstration, of which the only proof that Kikuchi has is "faith is natural law." The author must himself admit that social are in many respects very different from physical phenomena, and that between the two there exists merely a certain similarity which allows us to apprehend the one under the image of the other. We cannot be too careful in the use of analogies, and conclusions by analogy can be relied upon only when the analogous nature of the phenomena in question is already fixed.

But Kikuchi's application of natural science by way of analogy to the ethical only discloses the great difference between these two spheres which are here jumbled together.

Out of mechanical causality and the conservation of energy he derives the necessity that every *good* deed shall produce *good* results and every *evil* deed *evil* results! Now here is just where the smuggling takes place. The expressions *good* and *evil* are unwarrantable and have been unlawfully introduced. Natural law does indeed attach to each expenditure of energy an effect, and also defines the measure, the magnitude of the same, but is perfectly indifferent to the moral quality of cause and effect. If to every good act there were attached an *evil* result of a definite intensity, and to every evil deed a *good* result, even this form of the relation of cause and effect would, from the point of view of natural science, be quite possible, but from the point of view of morality it would be *absurd*. That which obliges us to regard as necessary the moral relation of cause and effect in the sense of retribution for evil and recompense of the good is not our theoretical knowledge that there exists universally a connection be-

tween cause and effect, but our conviction that right reigns in the constitution of the universe. Here is the source whence is derived our understanding of this aspect of the relation of cause and effect. The poet Schiller thus sings: "Evil works must perish; vengeance follows after crime;" but then he adds the proof: "for the counsel of the son of Cronus prevails righteously in the heights of heaven," thus giving an ethical basis to an ethical fact. Kikuchi, on the contrary, adheres to the law of the conservation of energy, from which he indeed cannot derive the moral, but with which he confounds it.

The "close relationship" which Kikuchi discerns between the doctrine of merit and reward on the one hand and the law of cause and effect on the other thus, upon closer consideration, resolves itself into this, namely, that the connection between merit and reward, transgression and punishment does indeed presuppose the relation of cause and effect in general as the universal condition upon which the existence of this connection depends, but not that it proceeds of itself from it as a matter of course. Kikuchi's confounding of this difference originates in imperfect reflection.

The examples which Kikuchi cites in support of the close relationship of the two, prove just the contrary, as a little reflection shows! He says that, by the operation of the same law of cause and effect, we secure a full stomach by means of a bountiful dinner, money by industry and toil, and honor, titles, &c., by means of self-sacrificing activity in the service of our country. Naturally only the first consequence is a necessary effect according to natural law, and will therefore always take place, whereas the effect of the latter forces, inasmuch as it is contingent upon other factors, does not by any means



always follow. With just as little success does Kikuchi meet in the use of his illustration of the burnt child, which fears the fire and in like manner punishment. Now the child understands much better than does Mr. Kikuchi the difference between natural and moral cause and effect. It knows quite well that, if it puts its finger into the fire again, the finger will certainly smart again, whereas the recurrence of punishment upon repetition of the transgression for which it was disciplined, is for it by no means equally certain.

So too Kikuchi's principle of the transformation of kinetic into potential energy and *vice versa* does not turn out quite right. It is, of course, perfectly allowable and ever useful to regard titles, reputation, credit and property, under the analogy of the physical as latent energy. But we must at the same time always keep in mind that we use and dare use the physical expression not in its proper meaning, but only in a figurative sense. The difference between the two is this: physical energy remains always the same, and, though checked, it cannot by any power on earth be lessened, while titles, credit and even property have only a so-called imaginary value, and can become completely valueless, as when, for example, titles are abolished and property is confiscated. The latter may be compared to stocks and bonds, the value of which depends upon the exchange, while physical energy may be compared to cash gold. Again, while kinetic energy is transformed always into a corresponding quantity of potential energy, patriotic efforts unfortunately by no means always afford titles and honors, nor does industry always produce capital. On the contrary, titles and honors are given away even without any corresponding service, and capital and credit are acquired without effort. These ex-

amples show that physical analogy has here a very limited value and must be employed with great caution.

But even though we were willing to acknowledge the validity of analogy in the case of even the social phenomena just mentioned, yet should we have gained thereby nothing at all for *ethics*. The *moral* value of phenomena is to be measured according to entirely different principles. Even the fact that we generally ascribe to the storing-up of social energy a value, cannot be derived from the physical principle, which is quite indifferent as to whether anything is done with pleasure or not. But *moral* judgment has nothing whatever to do with the transformation of energy. That a student belonging to the aristocracy should beat a poor student in a contest because of his greater social power, is fortunately not an absolute necessity and not even always the case. Whenever this happens, we regard it as wrong, and this moral judgment cannot be based upon the law of the transformation of energy, but is much rather opposed to it. Likewise it makes no difference, considered from the point of view of the physical, whether the property representing social energy was accumulated by our ancestors through stealing, won in the lottery, or acquired by honest labor, while for moral judgment this is a question of the very highest importance.

These examples, which we could easily multiply from Kikuchi's own work, show that we do not by any means get within sight of the truly moral by means of the laws of natural science, and thus also that the moral cannot be derived from these laws.

After all *Rigakushu* seems to me to be a completely hopeless task, which can lay claim at the most to the merit of clearly demonstrating the thoughtlessness of the purpose to



DATE MASAMUNE.





base ethics upon physics, chemistry, astronomy, biology and physiology.

(To be continued.)

## A WARRIOR OF OLD JAPAN.

DATE MASAMUNE.

A FEW hundred yards back from where the rippling waves of Matsushima Bay gently lap its most picturesque shore, at the head of a noble avenue of tall cryptomerias, stands a temple now one thousand and fifty-eight years old. In the holy of holies of this ancient edifice, hidden from the common gaze, there is seated now for nearly three hundred years as the central object of devotion the image of one of Japan's doughtiest warriors. It is Date Masamune, the lord of Sendai, and a contemporary of Hideyoshi and Iyeyasu.

Date was a man of unbounded ambition and great shrewdness. The times in which he lived were filled with wars and intrigues, with acts of basest treachery and deeds of boldest prowess. Date, though timid as a boy, and hampered by the loss of an eye, early showed himself equal to the times. He became a man who "shed blood abundantly, and made great wars" with neighboring daimyos. As for deceit and intrigue and bribery, he fell behind in none of these things.

The continuous wars with surrounding chieftains generally ended in success for Date and he generally extended his power over the whole north of Japan. But his ambition was not satisfied. He began to dream of lordship over all Japan, and it was while he was planning to extend his conquests southward that a greater light loomed up from the horizon—the star of Hideyoshi. But for Hideyoshi, Date would probably have risen to the highest place. With Hideyoshi upon the scene, Date has been almost forgotten.

Thwarted by Hideyoshi, his ambition found yet one more glittering bubble to reach for—foreign conquest. He went with Hideyoshi to conquer Korea, and covered himself with glory. But that was not enough. Through traders and missionaries he had heard of European countries, and there is evidence that he had the courage to dream of conquests over those distant realms. Looking probably toward the realization of this dream, he sent an embassy to Rome ostensibly to present his respects to the Pope, and to ask for more missionaries for Japan, but really to spy out the land. Pope Paul V. received the embassy, and while not granting its requests, sent to Date some very valuable presents, and a portrait of himself, which is still to be seen in Sendai. Another view of the object of the embassy is that Date was really friendly to Christianity, and wished to encourage it; and still another is, that, being a man several centuries ahead of his time, he wished to establish friendly relations with European powers. But whatever its object, when in 1620 the embassy returned, Date was busy with the most atrocious persecution against the Christians.

Date was a man great not only in the arts of war, but also in the arts of peace. He made many wise internal improvements. He was also a poet. And in religion he took an active interest, if not for himself, at least in behalf of others. When he died, fifteen of his faithful retainers committed *hara-kiri* in order to accompany their master to the realm of shades.

The great monument of Date's religious zeal is the temple at Matsushima, for the renovation of which he secured the best carvers and painters, and spent many thousands of dollars. In front of it still stand two plum trees that he brought from Korea. His image, as appears from the accompanying picture, shows him wearing his armor. Upon his helmet is the crescent, the sign of increasing power;

in his right hand is the fan by means of which he led on his invincible retainers in battle, and in his left is

the pride of his heart, his favorite sword.—*Sigma.*

## Woman's Department.

Edited by Mrs. KASHI IWAMOTO.

WHILE the whole world has looked on with surprise at Japan's victories in the war with China just now ended, it seems as if but few had realized the great underlying cause of her wonderful success. Especially in Europe and America, little is known of the intense patriotism which prevails in this country, and only lately has attention been called to the great national spirit which exists, not confined to any class or rank, but equally shared by all. A writer on Japan two or three years ago, while travelling in the interior, marvelled at the placid, peaceful nature of the inhabitants, and thought it incompatible with the records of old Japanese history, which contains many bloody annals. The writer ends by concluding that probably the rule of the Tokugawa dynasty had smothered all the warlike spirit of the people, and that Japan was no longer capable of producing such warriors as figured in the olden times. To prove how mistaken such a conclusion was we have only to turn to the events of the past year. The same spirit which fought so faithfully and so loyally for clan and for lord in past days has been in the past months fighting for the country and the Emperor, and it was these very peaceful villagers who were foremost in the ranks of the brave soldiery.

There can be no doubt that Japan's success in the late war was not due merely to Western methods, to clever military tactics, to canons, or ironclad men-of-war. Without them, indeed, she would have been helpless, but her chief strength lay in the spirit of her soldiers and seamen. It is acknowledged by those in command that the men under them have acted most fearlessly and bravely. They never needed to be urged to venture upon the most dangerous undertakings. On the contrary, there was invariably a struggle among them as to who should be foremost in danger. The praise of our soldiers' bravery has already been sounded in the foreign press, but it is impossible for outsiders to realize the intense spirit of patriotism existing in every part of Japan, in every rank and class of the people. It is the great feeling that rules the life of the nation, pervading every home and every heart. Nor is it a feeling shared by the men alone. The women of Japan are all inspired by the same spirit of deep loyalty. The sons and husbands sent out to danger and death on the battle-field have been given most ungrudgingly. To die fighting for the country's cause is held to be most glorious, and in no case is there uttered any regret. When the soldier departs for the seat of war, everything said or done must show the joy and honor

felt that any one of the family is given an opportunity to serve his country. The relatives are filled with pride to think that one of them will fight for the nation's glory, and win honor for himself—honor which will come to him whether he live or die, if he act the part of a true Japanese.

The spirit maintained by the women in many cases has been truly wonderful. Some of them old and gray-haired, have sent off perhaps an only son; others are young wives with the prospect of a happy life before them, if the husbands return to them, but doomed in case of widowhood to much privation and sorrow. Many touching stories might be given of those silent homes where the women patiently and cheerfully waited during the absence of their loved ones. No anxiety was ever shown, but pride and joy and resignation were pathetic. Never was gift offered more freely to a cause, than the gift of these lives to the country. Even when the long-dreaded tidings were received at the home, and the shadow of death crossed the threshold of the home, the grief natural at such times was not shown. To unduly mourn for one whose life had been given to his country was to show a lack of patriotism. The name has been honored, the death has been a glorious one, and for the true wife or mother to grudge the life is to fall short of the highest standards. They must show their appreciation of a brave man's death and suppress all signs of grief. It is only just to add that this is not done for appearance's sake alone, for truly with the deepest grief there is mingled a feeling of sincere joy and pride. In almost every case the only regret expressed is that the dead soldier had not been spared to do more for the country's cause.

The self-control exercised is so

wonderful that it may almost seem as if there could not be true affection in these cases. But when we come to consider what it is for a woman to lose her husband or an aged mother her son, we have ample proof of unspeakable loss to them, not considering the question of affection. With the present social customs of Japan, a man embodies everything in life to his wife and dependents and without him the whole support and stay of the family is gone. There is no doubt that the sorrows the war brings on many homes is fully realized, and yet through it all an unwavering fortitude is maintained. When making a visit of condolence at one of these homes where the fatal tidings have been received, the visitor hardly knows what to say, for the ordinary words of sorrow and sympathy are hardly in keeping with the attitude taken by the family. One does not know how to meet this grief which puts on the dress of joy, the affliction which asks not for condolence but congratulation.

A recent writer in speaking of this intense patriotism has remarked that in Japan patriotism takes the place of religion. Certain it is, that no religion in this country has raised such enthusiasm or produced such results as patriotism has. The worship which Buddhism teaches has never developed such genuine feeling in the people. Indeed a charge of lack of zeal and faith has been brought against the followers of Buddha in Japan. Patriotism has not only usurped the place of religion, it is in itself a religion. The same feeling of joy experienced by the Christian martyrs when being tortured for a righteous cause, is felt in the sufferings experienced in this war for the country's honor. The same feelings which we can imagine the friends would experience on hearing of the suffering and death of



a martyr—feelings of grief, mingled with a holy joy—are felt when the news of a death on the battle-field is received. The Emperor is the being for whom all this is done. He is the personification of the country. He is the one for whom all fight and endure. He is, in truth, a god who receives the services of his worshippers, and at the same time guides and protects them.

We as a nation have been accused of lacking a religious spirit. Some have indeed gone so far as to say that we were not capable of the highest religious sentiment. What stronger proof need we have of the fallacy of such an opinion than the enthusiastic devotion and lofty ideals awakened by the spirit of patriotism? Men and women, educated and uneducated, even down to the lowest ranks of society, have shown themselves capable of understanding the highest ideals of self-sacrifice for a cause which they have been taught to regard as sacred. For it, life is not to be considered. The principle held to must be maintained at any cost, firmly and resolutely. Reverence, love and service for the Emperor are qualities appreciated by all, and stories of devotion and self-abnegation always touch the hearts of the people as nothing else can. It is not our countrymen's love for war and bloodshed that has won the battle of the past months. The high standards of duty as taught from the mothers' lips, the appreciation of them, and the ability to live up to them are the great motive powers which make Japan so strong before her enemies. Surely we have proved our capacity to hold lofty sentiments and comprehend noble ideas. If we have not yet shown deep religious zeal, is it not the fault of the old religious teachings which have failed to satisfy the heart rather than any

characteristic lack on the part of the Japanese nation?

May we not look forward to the time when the truths of Christianity shall be well understood, and take deep root in the hearts of the people? Shall we not then see the same love, devotion and zeal displayed in religion which now appear in patriotism and loyalty? One may venture to say that nowhere will there be found more earnestness and self-sacrifice, more patience and resignation, than among the women of Japan, when the beautiful teachings of Christ are comprehended by them. There is a wonderful future for Christianity in this country when once the way is opened. May God grant that the time may be very near when many will hear and receive the new message, and will show in their lives the fruits of their religious beliefs as markedly as for many generations past they have shown the teachings of their forefathers!

In giving the above ideas of the Japanese spirit, the writer by no means intends to imply that Christianity will efface patriotism from the hearts of the people. It is too deeply implanted for this. Christianity will only tend to strengthen the feeling of devotion to the country and to a cause. Without in any way lessening the zeal, it will make it run into broader channels, and the result will be a purer and higher type of patriotism than has ever been known in any country of the world.—*Ume Tsuda.*

\* \* \* \*

In the wise providence of Almighty God, the war has turned into a means of opening wide the door for the spread of the Gospel. Prejudices have been swept away as by a flood.

There seems to be no more resistance to Christianity in its way of progress. How gladly the Bibles

have been accepted, and how cordially the missionaries have been welcomed by those who once were the strongest opponents of Christianity.

The distribution of Bibles under the auspices of Mr. Loomis among the soldiers and officers, surprised us very agreeably and gave us great joy. Then the recent news that Mr. Loomis has succeeded in presenting a copy of the Scriptures to Count Ito, who accepted it cordially, occasioned still greater rejoicing among the Christians, and the news is triumphantly conveyed from mouth to mouth. Yet we are not so greatly surprised at this news, for we know that Count Ito has been a great patron of Christianity from the beginning of his ministry.

In the 18th year of Meiji, having become the first Prime Minister, Count Ito brought about many changes in the Cabinet, and it was his full intention then to introduce the new religion into our country and adopt it as the national religion. As to denomination, he thought the Episcopal the best. Though his plan was not carried out, his keen penetration did not fail to discern that the chief agent working in European civilization is the religious influence of the home. He always highly approves of our students going to Europe and America and living in foreign families, so that they may understand and obtain the advantage of this home influence.

He has the same favorable view in reference to the education of our women. This was clearly brought out by what he said to Mrs. Uta Shimoda, the commissioner sent to America and Europe to inquire into the condition of women's education in those countries. When she bade farewell to him, he said to her, "If you are going to find out the true condition of Europe and America, it would be well for you to give special attention to religion in

the homes and its influence on the morality of the people. If there is anything worth seeking at all, it is the religious in the home, and that will be the best thing to bring back to Japan."

If such is the opinion of Count Ito, and if such was the object of his sending Mrs. Shimoda to Western countries, what may we not expect for the education of our women in the future? The structure of the education of the Japanese women will be rebuilt on the truer and firmer foundation of the "Rock of Ages," and all other reforms will proceed from this. Then the new birth of our nation may be expected speedily to follow.

Are these not great reasons for us Christians to rejoice for our women, for our country and for the blessed Cause?—T. S.

\* \* \* \*

### *The Story of a Young Priest.*

Yuten was the name given him, and he was early sent to serve in a temple under a worthy master priest. It is the happy belief, among the Buddhistic followers that if a person enters the priestly order, salvation will extend to all persons within the nine relationships—grandfather and grandmother, father and mother, brothers, sisters, wife and children, etc. Well, Yuten's parents doubtless had high hopes concerning him, as well as the master himself, who agreed to teach and train him in every way.

Yuten did not dislike his new position. The temple and the quiet surroundings suited his tastes. His comrades were kind and, as he ran with a will on various errands for his superiors, he thought of the day when he himself would be the honored rector of a temple, preaching and doing good to so many people.

But our young friend was soon in trouble. His training as a young

priest was soon begun, and among other lessons he was set to reading the classics. This was by no means an easy task. He sat opposite his solemn-looking master. A desk was between them, and as the master's bamboo pointer slid up and down along the lines, dictating the reading, clause by clause, the boy began to be quite bewildered. He was expected to repeat the reading closely after his master. The lesson then was gone over two or three times, and then Yuten was encouraged to read by himself. But how was this? The thing was quite gone from him. He looked up to his master quite red in the face. But his master was patient; he would give him another reading and another and still another. Yuten stared at the still unfamiliar characters, and he was dumb with grief and disappointment. The same thing was repeated day after day, with no sign of improvement. The master began to lose heart. "He is surely a little dunce," he said, "and I am afraid we can do nothing with him." If a dunce-cap had done any good, one could have shown him how to use it. But it would have been of no use, for the boy was eager enough to learn.

Yuten then heard that the master was thinking of sending him back home. The boy in his great sorrow and helplessness appealed to the great god Fudo to enlighten his understanding. He wagered the fulfilment of his wishes on the usual three weeks' devotions. There the awful god Fudo sits in the midst of flames with a two-edged sword in his right hand, and a coil of rope hung on his left. He is the great warner, correcter and punisher of human hearts, and is entitled "The

Immovable." But he is just as beneficent to the faithful as he is severe on the unfaithful.

It was before this awful presence that our friend Yuten bowed in tearful supplication day after day. The twenty-first day, the fatal day came. Would Fudo favor him with the gratification of his wishes, or would his earnest prayer be set at nought? Yuten threw himself before the image and vowed to himself that nothing should move him from the spot before some sign be vouchsafed to him.

Presently something made him look up. The flaming sword was raised and thrust before the poor boy's face. "This is my doom," was the boy's instant thought. "The god knows that I am only a dunce and will only be a disgrace to my family, and he wishes me to make up my mind to die. Let me die. A disgraceful life is surely worse than death." So he meekly opened his mouth and swallowed, as he thought, the proffered sword. Crimson blood gushed out of his throat, and he fell lifeless before the object of his prayer.

When Yuten came to himself, he knew that he had seen a vision. Of course he was quite unhurt, and there was a great change in him. It was as if the old Yuten had died and a new Yuten born with new powers and capacities. It is needless to say that his master no more found trouble with him. This faithful boy afterward became an illustrious priest and the founder of a sect.

Can we learn something from this incident? I believe one can learn lessons even from a heathen story. Do not you?



# The Woman's Christian Temperance Union.

Edited by Miss MARY F. DENTON.

*For God and Home and Every Land.*

Motto : "This one thing I do."

Prayer Hour : Twelve o'clock, M.

**G**REAT preparations are in progress for the World's W.C.T.U. Convention to be held June 14-21. It looks as if not only Exeter, St. James and Quenn's Halls would be in requisition, but the great Albert Hall, which holds about fifteen thousand people. The Polyglot Petition will be exhibited, and the delegations from the different countries will march into the hall while the national anthems of their respective countries are played.

\* \* \* \*

The following is the text of the Polyglot Petition :

*Honored Rulers, Representatives and Brothers :*

*We your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.*

*We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.*

*We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.*

*We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced*

*by treaty upon populations, either ignorant or unwilling.*

*We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.*

*We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.*

*We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.*

Although the great petition has already started on its journey round the world, signatures are still called for. Miss Willard, Lady Henry Somerset and the general officers of the W. C. T. U. still urge the importance of adding more names. The signatures of men as well as women, of non-abstainers as well as of abstainers are sought. If you have no blanks, copy or cut out the above text, affix your name, and send to Miss Morgan, Buckingham Place, Brecon, South Wales.

\* \* \* \*

The tendency toward union among the scattered fragments of the universal Church of Christ is so great and growing that I feel sure if our White

Ribbon women would endeavor to get every religious, philanthropic, and reform association, local, country, district, state and national, over whom they can exercise any influence to agree that they will adopt the noon-tide hour of prayer, we shall have gone a long way toward bringing about Christian unity.

I hope every one who reads these lines, which I have written as the result of much reflection, may resolve, that he or she will do all that one person can to secure the adoption of such a resolution as I suggest. The marches onward and upward toward God are by slow and steady steps. Let us help humanity to take one of these.

The Christian Endeavor Society, the Salvation Army, the Evangelical Alliance and the Christian workers are all in hearty sympathy with this movement, the purpose of which is, that all who pray shall endeavor to fall into the habit of the uplift of heart for the unity of "all who live in the service of all who suffer," even as Christ himself has taught us. This uplift of heart can come on the street, in the shop, in the home as well as in the church. It can be an

instantaneous aspiration or a petition fervent and long. But in it let us all unite, and through all the hours of the day may our lives be such as shall tend toward drawing all whom we may meet into a closer tie of brotherly and sisterly good will and a truer love and loyalty to God. In this hope, believe me,

Ever yours,  
Frances Willard.

\* \* \* \*

The W. C. T. U. now prepares the quarterly temperance lesson of the International Sunday-school Lessons. The lesson for the third quarter (July 21.) will be on Lev. 1-11. The lesson makes an attractive leaflet for distribution, and can be had at the Methodist Publishing House in Tokyo.

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The Associated Purity Societies of Kyoto have printed and distributed 30,000 copies of a booklet called *Kei Shō* (Warning Bell). It contains substantially the facts given in the Bushnell-Andrew letter, together with other matter of vital importance. It is printed at the Fukinsha, Osaka.

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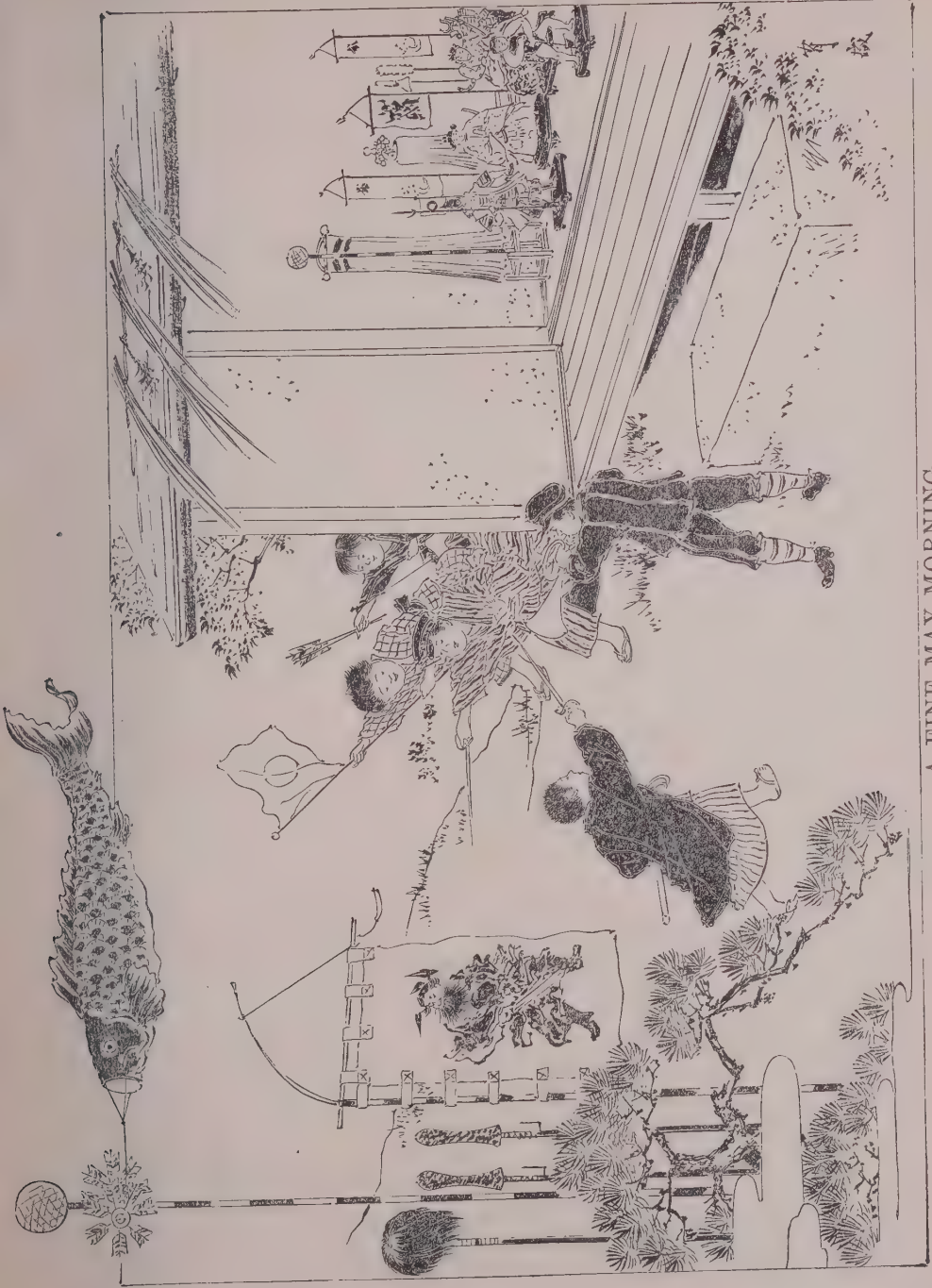
## Children's Department.

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Edited by Mrs. KASHI IWAMOTO.

OUR little readers will remember, no doubt, the story of the girls' festival as it appeared in the last number. And now I am going to be fair to the boys and propose to tell you about their special festival. I am pretty sure that you would not object to this proposal, if you were to come over to my room on a fine May morning and take a look down at the crowded

city of Yokohama. You have always supposed that fishes lived only in the water, and so they do, but, as you take a downward glance at the city, you would think for a moment that you were for once mistaken. For far and near, wherever you turn, you will see numberless fishes, large and small, black and red, swimming gracefully in the balmy air. Well, this is the season of the



A FINE MAY MORNING.



boy's festival and some one, not very unlike your Santa Clans, has placed those fishes there, to celebrate the occasion. These fishes, which we call *koi*, are said to be very spirited and courageous, defying all resistance and even ascending waterfalls. Such being the case it would not take you very long to surmise the meaning of these singular decorations, if I may so call them. They are nothing more than the outward expression of the fond parents' prayers for their darling boys, that they may be as aspiring and as courageous as the *koi*. These fishes are made of cloth, crape or paper, and sometimes they are more than fifteen feet long and very costly.

But the scene, as you see it in the city, is very simple as compared with that which you will find in the country. There you will see more flags and ensigns with pictures and letters painted on them. The origin of the flags dates as far back as six hundred years ago, when an event happened which more than justifies these celebrations. When Japan was under the rule of Hojo, Gen, the Chinese emperor of the time, having subjugated the whole of his vast empire, extended his ambition to the island of Japan, and so sent a messenger with a threatening letter, demanding its homage to his authority. It was unfortunate that he did not find out sooner that the people he so threatened were made of sterner stuff than to be so easily frightened. The letter was torn to pieces and the messenger was sent back. Of course the Chinese emperor was in a fury over this insult, and an army of a hundred thousand was sent over to punish the insolent barbarians. But our warriors were equal to the emergency, and the enemy dared not set foot upon the land. While our army was thus engaged in keeping them off the coast, an

unexpected hurricane came to our aid and decided the fate of the haughty invaders. The angry waves, together with the undaunted courage of the Japanese soldiers, completed the victory, and of the vast army of one hundred thousand, only three were saved to carry home the astounding news! Such is the story that gave rise to the flags above spoken of, and the picture of the warrior you see on the flag is meant to represent the great hero of this critical event.

So much for the out-door decorations. Now, if you have no objections, I am going to take you into one of the Japanese houses, where you can make a thorough inspection of the interior decorations, while being served with a cup of Japanese tea. Indoors you will see the same fishes and similar flags on a much smaller scale and more beautifully made. But what I want you to take special notice of is the dolls. "What! dolls for boys too!" you will probably say. Yes, dolls, but you will not laugh so much, when you learn the history of the heroes who are so beautifully represented by these dolls. I will begin with the best known of them all, and that is the Tycoon Hideyoshi, of whom you may have heard before. He it is who, coming from a poor, insignificant family, in an age when the Empire was rent asunder and full of civil strife, with one stroke of his mighty arm made himself lord and master of all Japan. There are some very interesting as well as stirring stories connected with this hero, but it will suffice here if I say that, not satisfied with what he had done in his own country, he extended his conquest to the foreign shores of Korea. There, as elsewhere, his army was attended with victory after victory, and the war was only terminated when the insatiable ambition of this great man was

forever set at rest by the cold, inexorable messenger of Death. Another figure is that of the beloved general and follower of the Tycoon, under whose leading the Japanese army had attained such fame and victory over the Chinese and the Koreans. He is said to have been so brave that the mere whisper of his name was enough to frighten the enemy away. And to this late day, the name of Kiyomasa Kato is one of the very first names our boys learn to lisp on their mothers' laps; so, you see, he must have been a very brave man. Besides his bravery as a warrior, there is much to tell of his touching loyalty and loving tenderness for his lord; but we must not linger. The third, who sits on a tiger, is another of our brave men known as Watonai, which means peerless both in Japan and China. We know very little about him except the fact that he conquered Formosa, the island which has recently been won by Japan from China.

There are other heroes whose names are honored like those I have mentioned, but I will not weary you with their history. But before I take leave, I may tell you that the weed you see on the house-tops is a kind of iris, the harbinger of spring.

Is it not a singular coincidence that the war between Japan and China should conclude at this time of the boys' festival, which seems to be peculiarly connected with the defeat of China? It is very likely that in a generation or two our distinguished soldiers who have fought so bravely in the present war, will be commemorated in the same way, and my grandchildren will be telling your grandchildren about the brave deeds of these soldiers, as I have done to-day of those of many hundreds of years ago. And in the mean time, will you not

pray for the boys of Japan, that they may grow to be as brave as those heroes and as daring as the *Koi* fish, not in bloody wars, but in the still greater battle of life, and that they may really prove themselves the blessed harbingers of a long, prosperous and peaceful era for Japan?

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Of all the orphan asylums which have been established during the past few years in different parts of the country, the one founded by Mr. Osuga is the only institution especially for girls. Marked improvement, both intellectual and moral, has been made among the pupils during the past three years and it is the earnest hope of the friends of the institution that this noble work should be carried on upon a firmer footing than it is now. It is being supported by the voluntary donations of philanthropists, but it is not to be expected that there would be a surplus sufficient to provide the things necessary for good educational work, and also to secure the independence of the orphans. So Mr. Iwamoto and others propose to appeal to the public to assist in raising a fund which shall be used only for the two above-named purposes. The amount of the fund they hope to collect is \$1300, and the plan is to invest the money in silk-raising and manufacturing, to be carried on by the orphans. Two and a half per cent of the profits will be given to the girls as their wages, and five per cent will be used for their education, and the rest laid away for assisting the girls in securing an independent livelihood. It is not proposed that any portion of the money thus raised shall go toward the maintenance of the school. Such being the object, any help from the readers of the *Evangelist* will be gratefully received.

The lack of a patriotic spirit on the part of the Christian schools has always been, justly or unjustly, the butt of popular criticism. But it is no longer to be doubted that, when proper occasion presents itself, these schools are not slow to give expression to their patriotic feeling. The bazar given at the Y. M. C. A. Hall, Tokyo, by the Christian girls' schools in Tokyo and Yokohama show a little of the sentiments they cherish for their country. Handiwork of all descriptions, made in the intervals of their busy school work, heavily decorated every stall, of which there were ten. When the entertainment of music and games was given in the afternoon as a supplement to the bazar, the hall was filled to overflowing, both upstairs and downstairs. The profits realized by the bazar were three hundred and seventy-eight *yen* and eighty *sen*. Deducting the various expenses, the sum of three hundred and fifty *yen* was donated to the Red Cross Society.

#### THE INDEPENDENCE OF KOREA.

THE independence of Korea is at last proclaimed in such a way as to leave no doubt in the mind of the public. Japan has triumphed and also her policy with Korea. For if we read her actions since 1876 correctly, Japan has pursued a steady course with reference to Korea. We are not concerned now with her motives, past, present or ulterior; we care not whether the independence of Korea is intended as an effectual barrier to Russia, or to be used as an outlet for the commercial spirit of the Island Empire. We now record the fact that Japan's policy towards Korea has triumphed and that Korea is to take her place among the sovereign nations of the world.

Her policy inaugurated with Korea in the treaty of 1876 recognized the

independence of this country and by implication denied the suzerainty of China. For nearly two decades, with a keen appreciation of all that was involved, this policy was steadily pursued. The Koreans were to be won over by kindness and leniency; the Chinese to be resisted. If their grip on the little peninsula cannot be loosened, every effort must be made to keep it from getting tighter. Twice, in 1882 and 1884, were the Japanese compelled to retreat; China loosened her hand only to get a firmer grip. Japan was patient, remitted nearly the whole of the indemnity imposed in 1885, used every exertion to extend her trade and sought to conciliate the Koreans.

The insurrection in the south of Korea in 1894, gave China a fresh opportunity to flaunt her claims to suzerainty into the face of Japan. This was promptly and vigorously resented. China sought to enforce her claims and Japan, faithful to her policy, resisted. The appeal was to arms. China lost. On the 28th of August, 1894, Korea formed an offensive alliance with Japan against China. That day the Dragon flag went down in Korea and with it China's assumed suzerainty.

Korea is independent. But she is ignorant of the duties and responsibilities of this independence. She must have a teacher, a guide, a reformer. Japan has taken her hand. She did not wait to be invited. The country must follow. *The country will follow.* —*The Korean Repository.*

#### RELIGIOUS THOUGHT.

##### I.—PRESENT SHINTOISM.

RELIGION throbs with the pulse-beats of the nation. As several months ago the prevailing theme was religion and the war, so now the religious press is busy with reflections on the peace recently concluded with China. It is believed that the



nation has entered upon a new epoch, and that religion now stands confronted both with extraordinary opportunities and weighty responsibilities.

This is the tone of the Shintoists no less than of the other religions. In fact the Shintoists seem specially hopeful. They claim that the military prowess with which Japan has astonished the world is not surprising to one who knows what sort of a national spirit Shintoism has been nursing from time immemorial. Shintoism deifies, if not the Emperor, at least the Imperial ancestors, and regards Japan as the country of the gods. Therefore to live and to die for the Emperor and the country is the marrow of Shinto. This is the way of the gods, and the foundation of loyalty and patriotism. Hence it is believed that the nation will not be blind to her interests, and that the war will have the effect of causing her to turn with fresh devotion to her ancient national faith.

Shinto missionaries are a novelty in religious history; but, accepting their premises, one can readily see why the Shintoists emphasize the importance of sending priests to the newly acquired territories of Japan to teach Shinto to the people. The only way of Japanizing the new subjects is to make them Shintoists.

The question, "Is Shinto a religion?" has been discussed in recent years by American and European writers. The question is not a new one among the Shintoists themselves. But, though not new, it is still unsolved. In recent numbers of *Iitsu* (The Monist), one of the three or four magazines published by the Shintoists, a writer concludes a long discussion of the question with a negative answer. Shinto is only that noble system of morality which should be the foundation of the Japanese nationality forever. Yet,

as the writer virtually admits, to the large body of its devotees Shinto is nothing other than a religion. In other words, to the educated and official classes Shinto is a morality, while to the common people it is a faith.

There are twelve Shinto sects at present, and the tendency is toward an increase rather than a decrease of the number. There has been much said of late about a revival of Shinto, but thus far no results have appeared, except in the case of the Jikko sect, whose head, Mr. Shibata, was such a prominent figure at the World's Parliament of Religions. His participation in the great Parliament seems to have stirred him up to extraordinary zeal in behalf of his religion.

#### II.—WITH THE BUDDHISTS.

Although Buddhism is asserting its own superiority as emphatically as ever, yet there is a marked change in the way in which it is doing it. Formerly it professed to be the only true religion; now it poses rather as a member in the great family of religions. Toward Christianity it used to have no feeling but that of hatred; now many writers acknowledge the religion of the West as also a great religion, from which Buddhism has much to learn.

And truly Buddhism is taking lessons from Christianity. Whoever regards Buddhism as a fossil is greatly mistaken. Remarkably sensitive is Japanese Buddhism to the world-movements, especially in the religious sphere. It is thoroughly alive to the fact that one of the most excellent features of Christianity is its widespread deeds of charity. Accordingly the necessity for Buddhism to bestir herself and found hospitals, orphan asylums, homes for the poor, etc., is strenuously advocated. Buddhism has moreover observed how Christianity is throwing herself actively

into the problems of the day ; in consequence we find in the Buddhist magazines such sentiments as these : " The work of the hour is not merely the counting of beads, the repeating of prayers, and the worship of idols ; it is to be active and to take a hand in the solution of the great burning problems in every department of society." Last, but not least, Buddhism has even a flourishing " Liberal Theology." A vigorous writer in *Buk-kyo* (Buddhism) sounds his keynote in the following style : " What is the use of ' Thus saith the Scripture ' ? It is a small matter whether a thing is written in a book or not. Religion is not a dead thing to be buried in books, and it is a mistake to make a book the standard of a religion. Religion changes and develops." " Many mistakes may be pointed out in books that were once thought infallible. Were they like the laws of a people, they could very easily be revised ; but it is difficult to change books which have been considered sacred. Hence people try to keep the books as they are and give them new interpretations to adapt them to new circumstances. But such a course issues in many contradictions, and is the fruitful source of sects. It is a great mistake therefore to consider the sacred books infallible." As rank heresy indeed would this have been bitterly denounced ten years ago ! But the world is moving, and, though notes of warning have been heard in reply, yet, owing to the present wide-spread critical study of Buddhism and an evident desire to be " advanced," this Buddhist Wellhausen has many sympathizers.

Many of the Buddhist writers show an extensive acquaintance with history and the current events of the world. Not a small number of them have travelled in foreign countries.

In practical affairs the Buddhists have not shown any slackening of effort. Many chaplains accompanied

the armies to the front. Nor are they without plans for the future. They consider it their duty now to carry their faith to Korea and to China. It is also proposed to establish in Tokyo, now the capital, not only of Japan, but virtually of the whole Orient, a great Buddhist university.

No World's Parliament of Religions will grace the National Exposition now being held in Kyoto, but there has been an approach to it in the form of a Buddhist Congress. It was held on April 10th, 11th and 12th, in connection with the ceremonies in celebration of the eleventh centennial of the removal of the national capital from Nara to Kyoto. The Congress, however, was not a great success. Only seventy delegates, representing but a small proportion of the various sects were present. Even these few were not representative Buddhists. One feature of the meeting, however, is worthy of very special notice. A woman addressed the Congress on behalf of the establishment of a Buddhist Girls' School ! Surely, the friends of woman's rights should take courage.

### III.—ALONG THE CHRISTIAN CURRENT.

It is the practical side of Christianity that mainly engages the attention of Christian writers these days. The theological discussions of a year or two ago are conspicuous by their absence.

Naturally the outlook from the standpoint of the recent peace is the theme of many reflections. All agree that it is a time of new opportunity and large responsibility. Christianity by its attitude during the war has freed itself from the charge of being unpatriotic, and is better understood than ever before. The fact that the distribution of Bibles and Christian work among the soldiers were not only permitted

but encouraged is taken as the sign of a distinct approach of the nation toward the religion of Christ.

But to take advantage of this new state of things the Christian Church of Japan needs to become imbued with new life. One of the two leading weeklies, the *Kirisutokyo Shimbun* (Congregational), preaches this almost with desperation. Issue after issue emphasizes and re-emphasizes it. In this as well as in other journals there is much criticism of the present state of Christianity in Japan. Some blame the "new theology" for having done much harm, while others deny this. Some are almost despondent about the divisions in the Church. If the Church could be one united body, what a power she would be! But now there are among Protestants less than a thousand churches, less than forty thousand believers, and yet these few are divided up among thirty denominations. The nation is to-day a unit as it perhaps never has been before; how grand if the Church of Christ could be united in like manner!

But still another evil is pointed out by so many of the periodicals as to make its discussion a marked feature of the Christian literature of the last few months. This is the alleged fact that, while formerly every Christian believer in Japan considered himself in duty bound to endeavor to lead others to Christ; the disposition is now very wide-spread to leave to the pastor and officers the whole work of making new converts. Believers think that the pastor is appointed and paid to do that work, and they sit with folded hands as guests of the church, and if anything is not to their liking, they leave. This is a sad picture, which is only too true to reality. But it is encouraging to see Christian writers so earnest in endeavoring to remove the defect.

A very sensible writer in *Kyusei* emphasizes the necessity of direct work. Too many preachers enter educational work, or become editors of papers and magazines, or write books, or make translations, or engage in social or political movements—in short, do anything except preach repentance and salvation face to face to dying men. The direct, plain work of preaching and teaching and baptizing and bringing into the Church is what is needed most. Some indeed say that Christian work does not mean simply the teaching of creeds and the baptizing of converts, but it means rather making men love truth and justice. This sounds very fine, but it must be remembered, says the writer, that in order to do these things men must be taught doctrines and be brought into the Church, where they will hear the preaching of the Gospel of Jesus Christ, and be nourished in their Christian life.

*Inochi* (Independent Presbyterian) says that the salaries paid Japanese pastors and evangelists are too high—too high for the general financial status of society. If the present standard of salaries is continued, the Japanese Church can never become self-supporting.

Hardly "along the Christian current," yet in a professedly Christian magazine (the *Rikugo Zasshi*) appear the following utterances by Prof. Ukita, some of whose articles appeared in the *New York Independent* about a year ago: "Thomas Paine and Ingersoll are great men. It is a blessing to mankind to have such men, and the honor of America. But as they are not common Christians and dislike to see the Church hold erroneous teachings and exerting a bad influence upon the interests of justice and truth, they are called heretics and atheists. The true worth of their character is not yet known."



When, eight years, ago, the Evangelical Alliance met in Kyoto, no hall could be hired for the meeting, so strong was the feeling of opposition, and a shed of rough boards was finally put up along the river-side. This year the Alliance met in the same city, and held its sessions in the city hall, a remarkable sign of the times.

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#### NOTES FROM THE MISSIONS.

##### I.

#### MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REV. O. Cary, of the American Board Mission, in conjunction with Rev. J. B. Porter, of the Presbyterian Mission, has opened a Gospel shed near the entrance to the great Industrial Exhibition at Kyoto. There is preaching, tract distribution and personal conversation for an hour or more each afternoon, while the place is open all day for tea drinking, newspaper reading or restful lounging. Hundreds of people avail themselves of this chance opportunity for hearing or reading the Gospel message. It is an admirable scheme well carried out.

Hon. B. G. Northrop, of Clinton, Conn., for twenty-seven years Supt. of Instruction for that or the neighboring state of Massachusetts, is now visiting Japan. Having for years been deeply interested in the education of Japanese and Chinese students sent to America, and also having been prominent and influential in the long agitation of the question of the return of the Shimonoseki indemnity fund, he is highly esteemed as one of Japan's best friends among Americans. His addresses at Nagoya, Kyoto, Osaka, Kobe and Okayama have been well received. His specialties are

education and home and village improvements. His earnest Christian spirit and deep interest in every form of missionary activity, as well as his great popularity among the Japanese, combine to render his work here peculiarly serviceable. He will visit Hiroshima, Tokyo and other places before leaving for America the last of June or first of July.

Another annual meeting of the *Kumiai* churches has just passed into history. It was held at Osaka May 1—3, thirty-one so-called independent churches being represented by 44 delegates, while there were as many more non-voting pastors or evangelists in attendance. Rev. T. Harada, of Tokyo, was elected Moderator. The main question before the meeting was the independence of the Home Missionary Society. It was finally voted with practical unanimity; so that form of co-operative work with the American Board Mission will cease after next December. The *Kumiai* churches will sustain what missions they can with their own contributions and leave the others to the care of stations. Rev. T. Osada, of Kobe, was re-elected President of the Society and the new Standing Committee consists of Rev. Messrs. Kozaki, Miyagawa, Harada, Koki, Sugita, Ebina and Abe and Mr. Yuasa, the very efficient treasurer of Doshisha University. The troublesome Kumamoto question was disposed of by unanimously adopting the recommendations of the committee to whom it was referred, viz., that, as any further investigation of the matter would necessarily be *ex parte* and therefore not wholly satisfactory, the whole matter be thrown out of court, and the *Kumiai* churches withdraw all fellowship from the Kumamoto school and treat it henceforth as an outside institution.

Mr. Osada made a strong plea for aggressive work throughout Japan, now that the war is over.

Mr. Miyagawa thought that great care should be exercised about undertaking foreign missionary work in Korea. In order to avoid the errors into which foreign missionary work as thus far conducted has fallen, he advocated doing it by colonization, letting Christian merchants employ evangelists, and the two classes laboring together to build up Christian communities.

One of the special features of the meeting was its social, fraternal character. No harsh words were spoken, and the two or three doubtful or discourteous subjects on the program were thrown out without discussion. Wide fellowship is the policy of the denomination, but radical views are tolerated, not endorsed. The spiritual tone of the meeting was quite high. This was aided by a very impressive funeral service on the first day. It was that of Mrs. Inamura, mother of the well known Christian publisher in Osaka. Rev. S. T. Miyagawa preached a very able and appropriate sermon, in touching recognition of the rare excellence of this devoted Christian woman.

Rev. G. M. Rowland and family, of Tottori, sailed from Yokohama on the "China" May 10th for a well earned furlough in America. They hope to return a year from next Fall. They leave a host of friends among the Japanese, as well as among foreigners residing in the far East.

The same steamer also carried back to the States Miss C. M. Telford, who during the past fifteen months has made a most heroic fight for life. Her resolute purpose to live and continue her much loved missionary service, notwithstanding the encroachments of a mortal disease, her long and patient suffering and her active interest in the Japanese and work in

their behalf compelled the admiration of all. Many friends unite in praying for her safe journey to the home land, and that God's richest grace may guard her during the uncertain future.

Miss H. Egashira, a graduate of Kobe College, accompanied Miss Telford as nurse, she having faithfully served in that capacity for several months. She will enter Mt. Holyoke College, Massachusetts, next September.—*J.H.P.*

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#### BAPTIST MISSION NOTES.

The Annual Meeting of the Conference of missionaries of the American Baptist Missionary Union in Japan, convened on Friday morning, April 5th, in Tokyo, and closed on Monday, at noon. All of the seven stations, from Nemuro in the far north to Chofu in the far west, were represented.

The sessions of this Conference were devoted to necessary business; the papers and discussion of problems arising in our work being left to the Union Conference of Baptist Missionaries in Japan, which convened immediately upon the adjournment of the A. B. M. U. Conference. The Annual Sermon by Rev. W. E. Story of Chofu, from Rev. 11:15, discussed the Kingdom of God as a development, in its power, in its relation to individual character, and in its universal extent.

Since our last meeting, the new buildings for the Theological Seminary have been completed and occupied. One would hardly know the old compound, so many have been the changes, and one would indeed be difficult to please were he not satisfied with the Seminary home—so neat, so stable, and so admirably adapted to the needs of the school is it, and that, too, without undue expense. When the annual

report of the Seminary was presented, it was evident that not alone in buildings had progress been made. That report cannot even be summarized here. Suffice it to say, that all the departments have been filled, that earnest and faithful work has been done by teachers and students alike, and that the school enters upon its second decade—it is just closing its eleventh year—under auspices that are full of hope. The Seminary is not a place for theoretical training merely. It is also a place for the practical application of the training of the class-room, the twelve students holding, on an average, eighteen services per week. A re-organization has been effected by which the Conference becomes an Advisory Board, choosing an Executive Committee and an Examining Committee, who report annually.

Another cause for thanksgiving is the realization of our hope for a Boys' School in Tokyo. Principal Clement is on the field and making arrangements for the opening of a Baptist Academy for Boys in the early Fall. It will offer a five years' course, practically the same as that of the common Middle School, but with, as the Principal says, "beneficial variations," which will include thorough study of the Bible and an effort to leaven every department with Christian influence. The Principal has been fortunate in securing as Associate Principal Prof. Torajiro Watase, an experienced educator and an earnest Christian worker.

The Boys' School in Osaka, started in 1894 solely that the missionaries resident in that city might fulfill passport regulations, shows gratifying prosperity. All are looking forward, however, to the time when, through the treaties coming into effect, this school will be no longer needed to gain a residence in Osaka, and when the hoped for Kobe Boys' School will be the center of our

educational work for boys in west Japan. The five Girls' Schools also, situated in Tokyo, Yokohama, Sendai, Chofu and Himeji, have had a good year. Numbers have slightly increased and conversions have taken place. These schools, like the Theological Seminary, are centres of evangelistic work, in which the students fitted for it engage.

The Publication Committee has issued Scriptures and Scripture portions as demands have required. The small-sized edition of the New Testament voted at the last Annual Conference has also been published in several styles of binding—a neat, compact little volume that will prove very convenient to carry about. Church and Sunday-school record books and tracts have been printed, and a translation of Dr. Harper's "Inductive Studies in Luke" is in press. The Committee reported that it "made a special grant of ten copies of the Kana Majiri New Testament to the Okayama Orphan Asylum, and of 1000 Scripture portions to the Scripture Union for free distribution in the island of Oshima, both of which grants were gratefully acknowledged."

The Committee on Hymn-Book Revision rejoiced the Conference by reporting that 250 hymns were now ready for the press, and that the work of printing had actually begun. We can reasonably look forward to the completion of this committee's work before our next annual meeting. The revised book will add greatly to the enjoyment of our public worship.

Evangelistic work has gone on steadily. Eighty-three pastors and evangelists, male and female, are engaged in it, in touring, in house-to-house visitation, and Sunday-school work. The seed sown has brought forth fruit in smaller quantity than formerly, 184 only being baptized as against 230 the previous year. It has



been a hard year for evangelistic work.

The Union Conference of Baptist Missionaries in Japan comprises in its membership the missionaries of the A. B. M. U. and those of the Southern Baptist Convention. Its sessions began upon the adjournment of the A. B. M. U. Conference, and continued a day and a half. It is under the auspices of this Conference that *Gleanings* is published, and it is hoped that it will soon be able to bring about the publication of a monthly in the vernacular, the Baptists of Japan having now no denominational organ. The Committee on Religious Publications (of all denominations) in the vernacular reported that there were approximately fifty periodicals published during the past year, most of them monthlies, and many of them with a large circulation. Of Scriptures and Scripture portions, about 190,000 copies were published. Books and tracts, many of them, however, reprints, approximate two hundred, while the sum total of their pages would probably aggregate twenty-five millions. The committee fitly says:—"These, in addition to the Scriptures and periodicals already noticed, ought to be a vast instrumentality for good amid this reading-loving people."

The chief interest in this Conference centered in the papers presented for discussion, of which there were three, and in a sketch of the life of Dr. Nathan Brown, by Rev. A. A. Bennett. The three former were as follows—"Church Discipline—How Secured and How Stringent?" by Rev. J. H. Scott, of Osaka; "Self-support—What?" by Rev. W. B. Parshley, of Nemuro; and "Self-support—How Attained?" by Rev. S. W. Hamblen, of Sendai. Mr. Scott, going to the fountain-head, emphasized the need of a converted and consecrated church-

membership, as a prerequisite to church discipline. Mr. Parshley believed a self-supporting church to be one which, of itself and in its own strength, performs the functions of a New Testament church. Mr. Hamblen asserted his conviction that a full reliance on the self-propagating power of Christianity and a sincere meeting of its demand for self-abnegation would result in the end desired. Of Mr. Bennett's paper an appreciative listener said, with commendation none too strong:—"To write that biography, no man could be found better fitted in all respects than the one who had been associated with Dr. Brown, and who knew him so well and loved him, and yet is too sincere to be a servile Boswell. The biography, couched in strong and beautiful English, pictured Dr. Brown in the light of that one phase of his character that entitled him to be called always 'loyal'. The element of loyalty to duty was the striking characteristic of Dr. Brown's nature, and was manifested in all places, times and ways, throughout his long and varied life in several lands." The paper will be published in pamphlet form that others than those who listened to it may have the opportunity of enjoying it.

All the sessions of both Conferences were marked by the presence of the Holy Spirit. Very enjoyable were the half hours set apart for prayer and praise. The general feeling is that our annual meetings are growing in interest and profit, and that it is a real loss not to be able to attend them.—*Abbreviated from "Gleanings."*

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### III.

#### MISSION OF THE EVANGELICAL ASSOCIATION.

The rapid increase of labor and labourers, as previously noted, of-

ferred noble opportunities to extend the work of the Mission in the country. The place first opened was at Hinoeki, not far from Tokyo, where a supposed important revival of religion gave room for great expectations. Like many similar things suddenly brought into existence, this proved to be ephemeral, and tho' more than eighty persons received baptism at the time of the revival, the work was not permanent. Tho' an evangelist was sent to the place as a pastor for the people, and tho' a small chapel was erected where the people might worship, the Mission was compelled, in 1887, to give up the place. At this time work was begun in Hachioji near by, and the place giving much promise of success, the chapel and parsonage were moved there and a pastor sent in charge of the work. This work has proved to be more permanent, and we now have a good class of people to whom one of our ablest pastors breaks the "bread of life." Since a rail-road has been built to this place, facilities for operating in the neighboring villages have greatly improved. From this point the work has enlarged until we have at present a station at Ome under the charge of the pastor in Hachioji, but served by a student evangelist and another station in Tokorozawa in Saitama *Ken* in charge of a man of considerable experience. These three places serve as centres from which the work is enlarged year by year.

Soon after beginning work in these two *Kens*—Kanagawa and Saitama—an opportunity to begin work in Togane, Chiba *Ken*, presented itself, and, in less than five years from the time we began, our society there had so much enlarged that it was found necessary to erect a church in the place. This was done, the people contributing freely of their "mites" in the erection

of a handsome building, and one man donating the lot on which the church is built. This also became a centre from which the work has extended throughout much of the *Ken*. One of the "side" preaching-places has now become independent and is in charge of a student evangelist. From these different centres the work is continuously enlarged as time and opportunity afford, and, where possible, a man of experience from among our regularly appointed helpers is sent. Togane and Hachioji are in charge of regularly ordained pastors.

From hence we went to Ibaragi *Ken* and opened work in Riugasaki as a centre. This has proved to be an encouraging field of labor where the people seem more stable in their ways than in many other places we find in our country work.—G. E. D.

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#### IV.

#### MISSION OF THE METHODIST EPISCOPAL CHURCH.

The Annual Conference convenes at Aoyama, Tokyo, July 11th. Its membership this year will reach 78, including probationers. The Conference of the W.F.M.S. meets at the same place and time. Bishop Walden presides.

Rev. G.F. Draper and family and Rev. M. S. Vail and family return from furlough and may be present at the session of Conference. Quite a number of recruits for the work of the W.F.M.S. are expected.

Several important questions for Conference debate are being suggested. That of self-support seems to be leading the way. Various suggestions are being made in the public prints and elsewhere *in re* the improvement of what is called the "Leonard plan" of self-support. It is to be devoutly hoped that the discussion may not end in smoke.

The matter of electing delegates to the General Conference, which takes place in the Spring of 1896, likewise excites more or less interest. Our Conference has the privilege of sending two delegates, one clerical and one lay. Who will go? "To be or not to be? Ah! that's the question."

The W. F. M. S. is erecting a \$10,000 Girls' Bible School at No. 221 Bluff, Yokohama, and also planning for large buildings, in connection with their growing work at Aoyama. No. 13 Tsukiji is leveled to the ground and a new residence is being erected on its foundations.

We hear good reports of all the District Conferences this year. We are expecting a general increase at the end of the year, but far short of what *ought* to be, considering all that is being attempted.

Bro. Correll writes from Nagasaki: "Everything is moving along pleasantly and encouragingly. Last Sabbath we had 7 baptisms, 15 receptions into full membership, and 3 "on trial" in the Deshima church, while at Kojimachi there were 2 received into the Church. The school is also in an encouraging condition. The number of students has greatly increased and the prospects were never better."

The Methodist Publishing House is about to issue a new and revised edition of the Hymn Book, which has been prepared by a Committee of Conference, but largely through the indefatigable labors of Bro. J. C. Davison.

Rev. J. Soper, D.D., who has been laboring in the Hokkaido for the last three years, returns to U. S. A. immediately after Conference for a well earned furlough. He joins his family in Carlisle, Penn., from whom he has been separated for upwards of five years, owing to his children being in school.—J. W. W.

\* \* \* \*

## V. WEST JAPAN PRESBYTERIAN MISSION.

We were very much pleased recently on a visit to Yamaguchi; to see the manifest signs of the working of God's Spirit with the church at that place.

In September of last year, the pastor was led to realize more than ever before in his life, his own insufficiency, and the need of God's help. After several days spent in earnest prayer, he was brought to see where his mistakes had been—that his faith and work had not been with the sense of trusting God in all things. So he was led to renew his consecration to Christ and to cast himself wholly upon the power of His grace.

Going to his elders, the pastor said he wished to confess his faults and apologize for past unfaithfulness. They were surprised and replied that they were not aware of any reason why he should apologize. When he related to them his own experience—that the Lord had shown him that there had been too much of self in his work, and hereafter it must be only with entire trust in the power and grace of Christ—they replied that in the same way they also were sinners. Together, therefore, pastor and elders besought the Lord for the grace of a more perfect consecration, and of a more absolute trust.

In the strength and comfort of these prayers, pastor and elders immediately called the church members together, and when they related their experience, it was not long till the whole church was confessing sin and asking forgiveness.

When we visited this church in March, we were very much impressed with the evident signs that it had been touched and blessed by the presence and power of God's Spirit. The average attendance was high



the prayers were earnest, and the spiritual meaning of God's Word was sought for with increasing interest. Best of all, the pastor and elders had been doing much pastoral visiting; and when we met them, their conversation was not about the war or popular subjects of discussion, but chiefly about the grace of God, and the truths of His Word.

Would that more of our churches could in like manner receive a fresh baptism of a living faith of *trust in Christ*!—J.B.P.

### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

THE whole number of Christians among the Ainus, the aborigines of Japan, is now 450.

\* \* \* \*

There are said to be eighteen circles of The King's Daughters in Japan, six of them being in Tokyo and Yokohama alone.

\* \* \* \*

The seventh annual session of the Summer School will be held in the chapel of Doshisha College, Kyoto, July 4th—14th, 1895.

\* \* \* \*

According to the census of December, 1894, the statistics for Buddhism in Japan are: 13 sects; 71,839 temples and shrines; and 107,615 priests.

\* \* \* \*

Twenty-six pupils graduated from the *Meiji Jo-Gakko* (Girls' School) in Tokyo, April 20, 1895. Addresses were delivered by Rev. J. Iwamoto, the principal, and Rev. M. Oshikawa, of Sendai.

\* \* \* \*

According to a certain Japanese authority, in China there are

36,000 Protestants, 509,000 Roman Catholics, 20,000,000 Mohammedans, and 359,455,000 Buddhists and Confucianists.

\* \* \* \*

On May 15th, 1895, the Kochi congregation, one of the largest in the Church of Christ in Japan, celebrated its tenth anniversary. Rev. K. Ibuka, president of the Meiji Gakuin, of Tokyo, made the principal address.

\* \* \* \*

In Japan there are over 150 religious papers and magazines of various kinds. Recently it has been decided to issue a sort of Review of Religious Reviews, the first number of which is to appear July 5th, 1895. The name of the new periodical will be *Nippon Shukyo*.

\* \* \* \*

In the Kanda district, Tokyo, there is a hospital under the care of the *Kyuryo Kwai* ("Relief Society") which provides medical treatment for the poor. Rev. M. Uyemura is president of the Society. Membership is conditioned upon the payment of five *yen* for five years.

\* \* \* \*

On April 22, 1895, the annual business meeting of the Osaka Young Men's Christian Association was held, when officers for the ensuing year were elected and reports read. The Association begins its present financial year with a balance of 14 *yen* in its treasury.

\* \* \* \*

For last year the statistics of the *Kumiai* (Congregationalist) churches are as follows: 73 churches (40 of which are self-supporting); 77 settled pastors and evangelists; 60 local preachers; 95 preaching places; 11,162 members; 22,046 *yen* contributed for all purposes; value of property, 71,101 *yen*.

\* \* \* \*

Tiger bones are esteemed of considerable value by Koreans for their medicinal qualities. They are especially good for lack of courage or resolution, for which weaknesses they are regarded as a specific. For use the bones are boiled and the soup fed to the patient.—*The Korean Repository*.

\* \* \* \*

Rev. Geo. Allchin, of Osaka, gave a magic lantern exhibition to a large audience of people assembled in the *Eiwa Jo-Gakko* (Anglo-Japanese Girls' School), Hiroshima, which was warmly appreciated. The war and the Parable of the Prodigal Son furnished the subjects for the illustrations.

\* \* \* \*

Mr. Tan Ono, formerly a theological student in the Tohoku Gakuin, of Sendai, is undertaking to found a Christian village in the island of Yezo. Any who one promises to be temperate, to save money for educational purposes, and to attend religious services every Sunday is welcome to join the enterprise.

\* \* \* \*

Mr. Juji Ishii, of the Okayama Orphans' Asylum, has resolved to conduct his institution on a different principle from that which he has previously followed. Hereafter reliance for support is to be placed upon the grace of God and the earnings of the inmates. No appeals will be made for contributions.

\* \* \* \*

Several months ago one hundred and eleven old women living in Fukushima prefecture spent a month in visiting temples and shrines in order to pray that the Japanese army might be victorious. Two of them were over eighty years old, the remainder ranging from that age to less than sixty.

\* \* \* \*

During the continuance of the Industrial Exhibition in Kyoto the

local Young Men's Temperance Society and the Woman's Christian Temperance Union will co-operate in the prosecution of their particular work. These two organizations propose issuing tracts for distribution among the many visitors to the Exhibition.

\* \* \* \*

Seventy-four delegates were present at the Third Annual Convention of the Young People's Societies of Christian Endeavor which convened at Osaka April 26, 1895. According to the report of the secretary, there are now fifty-seven such societies in Japan, with a total membership of over 1,500, and representing seven different denominations.

\* \* \* \*

The *Fukuin Shimpō* says that in Korea most of the people, that is, the middle and lower classes, believe in Buddhism. Those belonging to the higher class are indifferent to religion. Worship of ancestors is universal. Each family has its special guardian divinity, to which vegetables and animal flesh are offered two or three times a week.

\* \* \* \*

Mr. Hongo, who with his faithful and self-denying wife has been conducting an orphan asylum at Nasuno, is a sufferer from consumption. Some months ago he went to Tokyo to be treated by Dr. Kitasato, the well known Japanese bacteriologist, but failed to receive permanent relief, and is now home again. Truly heavy is the burden this earnest man must bear!

\* \* \* \*

Arrangements have been made for an intellectual and spiritual conference of Episcopalian evangelists working in and about Tokyo. For two weeks from July 1, 1895, meetings will be held at the village of Kanaya, near Tokyo, when such subjects as The Atonement, Chris-

tology, Pastoral Theology, 'The Relation of Evolution to the Old Testament, etc., will be discussed.

\* \* \* \*

A number of missionaries in Japan are said to be pursuing the course of reading laid down by "The Bible Students' Reading Guild of the American Institute of Sacred Literature." The aim of the Guild is to obtain a better knowledge of the revelation of God, his relation and desires for mankind, as embodied in the books of the Bible. Persons living in this country who wish for information on the subject, may obtain the same by addressing Miss Gertrude Cozad, 59 Hill, Kobe.

\* \* \* \*

At the General Convention of the *Kumi-ai* churches co-operating with the American Board Mission, action was taken by which the Japanese assume absolute control of the Home Missionary Society. A letter prepared September 1st, 1894, and addressed to these churches, recommended them to contemplate their "speedy financial independence." Acting upon this suggestion, the *Kumi-ai* churches decided not to receive any more money from the Mission or the American Board for the work of the Home Missionary Society unless given without any conditions attached. It is believed that there is general satisfaction on the part of the Congregationalist missionaries with the new arrangement, "*in view of the circumstances.*"

\* \* \* \*

Rev. A. Pieters sends us full particulars concerning the baptism in Nagasaki of a Russian Jew. We have room for only a few facts. Early in April a man called on Rev. Dr. H. Stout, and in broken English expressed his desire to be instructed in the Christian religion. He was a Jew from Ekaterinaslov, some

distance north of the Black Sea. Though for many years cherishing the desire to become a Protestant Christian, and having sought opportunities to speak with ministers and missionaries, he had not been able to find one with whom he could converse. When it was learned that the stranger could speak German, he was referred to Mr. Pieters, who consented to instruct him. The man was fairly well educated, being able to read Hebrew fluently and having studied Greek and Latin. On April 19th he was baptized, and has been persuaded by Rev. H. Loomis to engage in corporeur work in Korea.

\* \* \* \*

As reported in the August, 1894, number of this magazine, Rev. Naomi Tamura was deposed from the Christian ministry by the Synod of the Church of Christ in Japan at its last annual meeting held in Tokyo last July. On May 4, 1895, Mr. Tamura and a few kindred spirits effected a new ecclesiastical organization under the name of The First Tokyo Presbytery of the Presbyterian Church in Japan. The Westminster Confession of Faith and the form of church government regulating the Presbyterian Church in Japan in the beginning of the *Meiji* era (from 1868) were adopted. A committee was appointed to revise this form of government. Two or three preaching-places were recognized as belonging to the new presbytery. Three young men, whose license had been revoked by the First Tokyo *Chukwai* [Classis] of the Church of Christ in Japan, were taken up as evangelists. According to the express statements of the prime movers, it is not their purpose to organize a new denomination, but simply to return to the Presbyterian Church as it formerly existed in Japan, from which the Church of Christ is regarded by them as a departure.



# The Japan Evangelist.

VOL. II.

AUGUST, 1895.

No. 6.

## INTRODUCTION OF CHRISTIANITY INTO JAPAN.

By S. WATANABE.

Translated by KEINOSUKE YABUUCHI.

(Continued.)

### CHAPTER V.

IYEFASU TOKUGAWA AND CHRISTIANITY.—THE FIRST PROHIBITION  
MADE BY THE TOKUGAWA  
GOVERNMENT.

**T**HOUGH Hideyoshi tried to check Christianity, he was busily engaged in war, and the enforcement of his prohibition gradually became lax, as has been previously mentioned. After the battle of Sekigahara, there came to be much intercourse with foreigners, and many missionaries came. In 1611, a foreigner, Ian Joost, came from Yatsushiro in Higo to Suruga and told Iyeyasu that the object of the priests was not only to preach religion, but to ruin the nation. Iyeyasu was surprised to hear this, and began an investigation. It was found that a feudal lord, Harunobu Arima by name, who was a Christian, was the leader of a conspiracy. On March 21, 1612, an order was issued, prohibiting Christianity throughout the

whole Empire. The governors of the different provinces, were directed to destroy the Catholic churches and to examine the believers. A Buddhist priest was ordered to go with the officers, and induce the Christians to give up their faith. Those who refused to recant were beheaded.

\* \* \* \*

### CHAPTER VI.

SECRET PLOTS BY CHRISTIANS.—  
PUNISHMENT OF HARUNOBU ARIMA.

The fact that the Christians in Japan in the sixteenth century tried to overthrow the government of that time by means of their religion is recorded in our histories, as well as in foreign books. In 1611, a plot by the Portugese, who wanted to overturn the government and bring the country under the authority of the Pope, was discovered. In that year a Portugese ship was returning from Japan to Lisbon. While rounding the Cape of Good Hope, it was captured by the Dutch, who thus gained possession of several letters addressed to the king of Portugal by Mollo, a Portugese living at Nagasaki. The letters contained a request that the king send out ships and soldiers from Portugal, as the Portugese in Japan were plotting to kill Iyeyasu and destroy his government. They also

stated that the Christians in Kyushu were taking a hand in the plot. The leader of the conspiracy was said to be Iwami Okubo, and it was asserted in the letters that the Pope had promised to pray for the success of the enterprise. Another letter addressed to the Portuguese government was found in a Japanese ship. These letters were forwarded to the officers of the Tokugawa government by the lord of Hirato. Mollo was arrested, examined and finally beheaded. In those days the Dutch and the Portuguese were striving for commercial supremacy. Each tried to drive the other out of the commercial world. So perhaps we ought not to place too much reliance upon what the Dutch did, but at any rate the above facts are matters of history.

In 1612 the plot formed by Harunobu Arima was discovered. A few years previously he had destroyed several Portuguese ships by order of the Tokugawa government, and, expecting to receive a reward, he bribed Daihachi Okamoto, a Christian and a government official. In February, 1612, Okamoto was arrested and Harunobu was imprisoned in his own house. Okamoto told the officers that Harunobu was forming a plot to kill Sahei Hasegawa, the governor of Nagasaki, because the latter had interfered with Christian work. Then Harunobu was arrested and examined, and, in March, Okamoto was punished by being burned at the stake. Harunobu was transported to Gunnai, but was soon afterwards ordered to commit suicide.

\* \* \* \*

## CHAPTER VII.

### THE PERSECUTION.

On March 11th, three officers of the government—Gonnojo Ogasawara, Kahei Sakakibara and Mondo Hara—were dismissed from service because they refused to give up their Christian faith.

In 1613 Iyeyasu sent for Tango Omura, the lord of Omura in Hizen, having heard that he had suppressed Christianity in his domain and had destroyed all the churches. When Omura came to Suruga, Iyeyasu asked him how he came to persecute the Christians. Then Omura answered that, his father became a Christian in order to obtain fire-arms from the foreigners. Many of his retainers followed his example and believed in the new religion. But Omura suspected the missionaries, and finally sent his nephew, Seizayemon Chijiwa, to Rome in order to investigate the religion. Seizayemon staid twelve years in Rome studying Christianity, and found it harmful to the country. But, desiring still further to pursue his investigations, Seizayemon went to Luzon with a servant belonging to the family whose name was Hanyemon Kino. They found again that the religion was only a means for subduing our country. So Omura wanted to suppress it, but was prevented from doing so by the Korean expedition. While he was absent with the army in Korea, many priests came and induced the people to believe in their religion. So when he returned from the expedition, he destroyed the churches, drove the priests away, and repented of his sins, confessing them at the temple of Hachiman at Otokoyama. Every one of his followers became earnest adherents of the Nichiren sect of Buddhism. Then Seizayemon and Rôkuyemon were examined, but their answers were like that of Omura. Perhaps Omura's answer was a little exaggerated, but it is a fact that he sent men abroad to study the new religion, and that he became a zealous persecutor.

In January, 1614, Tadachika Okubo, the lord of Odawara, was sent to Kyoto and the neighboring sections to persecute the Christians

there. He set two churches on fire, drove the priests to the western provinces and ordered the believers to give up the faith. Many recanted, but there were about seventy who remained true to their principles. These were transported to Sotogahama in Mutsu as exiles. In the same year another band of Christians was found in Kyoto. Their leaders, who were about ten in number, were arrested and put into prison. A book called *Kirishitan Monogatari* contains the following account of this event: "In 1614 Sagami Okubo came from Yedo and arrested Christians wherever he could find any in Kyoto, Osaka, Sakai and Nara, and put them into bags made of straw. They were tied in five places, and only their heads were left sticking out. They were placed on the bank of a river. Many people gathered to see them. Till about noon they protested that they desired to be killed soon, but at about four o'clock they cried out that they would renounce their faith. Then the officers on watch sent men to the town where the arrests had been made and, after oaths had been taken, they returned home. There were fifty or sixty still remaining. These mocked at those who returned and laughed at their cowardice. The officers became enraged, and sent for fire-wood. When some of the wood came, the officers said that before evening all the wood would be brought, so that they could then burn the Christians at the stake. The Christians were terrified at hearing this and cried out for pardon, swearing that they would renounce their faith. They were then taken out of the bags.

In July of the same year the Christians of Takaku Gori were arrested and beheaded at Nagasaki.

In September eleven churches were burnt down within the domains of five lords in Kyushu. The images

made of gold and copper were buried, but were afterwards exhumed so that the people might step on them to show that they were not Christians. At the same time the Buddhist priests were rewarded, because of their efforts to protect Buddhism against Christianity.

In September of the same year a Christian who had been put into prison converted two other prisoners. For this the fingers of his hands were cut off, and the sign of the cross was tattooed on his brow in punishment.

Those among the lords and the nobles who believed were dispossessed of their estates, the landed property of which, in some cases, yielded seventy thousand *koku*\* of rice annually. Some of the lords were sent to the southern islands with their families, priests and other believers. Missionaries were forbidden to land in our country and only five or six vessels were allowed to come for trade each year.

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## CHAPTER VIII.

HIDETADA TOKUGAWA  
AND CHRISTIANITY. ESTABLISHMENT OF THE SYSTEM OF EXAMINING THE RELIGIOUS BELIEFS OF THE PEOPLE. MESSENGERS SENT ABROAD TO INVESTIGATE CHRISTIANITY.

Hidetada, the second *Shogun* of the Tokugawa family, followed his predecessor's policy in the government of the country and especially toward Christianity. He wielded all his power to suppress it. In 1616 the people of Nagasaki were ordered to present written proof to the officials that they were not Christians. This system was then adopted in every part of the country. A book called *Shushi-cho*, the "Religious Sects Book," was kept in the govern-

\* *Koku*=S. 13 bushels.—Eds.



ment offices, and every family was required to show to what sect and to which temple it belonged. This policy was adopted so that greater power might be given to the temples for the suppression of Christianity by Buddhism.

In the same year, Morito, a Christian who had recanted his faith, was made a secret policeman, whose duty it was to detect those who believed in Christianity. A similar position had been given to Shirojiro Chaya, a merchant of Kyoto, a few years previously. In a book called *Nagasaki-ki*, Morito is referred to as follows: "He was a Christian and became a leader among the blind. He travelled to many districts preaching Christianity. He was in fact related to Shonin Tawara, a subject of Sorin Otomo, the lord of the province of Bungo. Shonin was a Christian and brought his master Otomo to the same faith. Morito was not really blind, but he pretended to be blind in order to preach Christianity. He was living in a large temple called Sanju An in Nagasaki. One day he discussed religion with a Buddhist priest, Dochi of Shokakuji, who utterly worsted him in argument, and he left the place in secret. One night in May, 1616, he came to Shokakuji after an absence of eleven years, and asked to see Dochi. He had a musical instrument in his hand, and wore very dirty clothes. Dochi soon recognized him as Morito, and talked on Shintoism and Buddhism for some hours. Then Morito opened his eyes suddenly and said: 'I am a relative of Shonin Tawara, of Bungo' and my name is Gengo Tawara. I am very sorry that I ever believed in the false religion. If the government spares my life, I will ferret out all Christians who have violated the laws and report them to the officials'. Then he performed certain Buddhist religious exercises. Dochi said that

this was a great event, and promptly went with Morito to the governor's house. Morito went with his eyes closed as before. The governor, Gonroku Hasegawa, was very glad to hear the story and reported it to Yedo. Then Morito was summoned to Yedo and appointed a detective, while Dochi was rewarded by a letter from the *Shogun*."

The prohibition of Christianity in the beginning of the Tokugawa dynasty was very strict, but yet we see that many investigations were made and precautions taken. The most important fact is that commissioners were sent abroad to investigate Christianity. Hidetada, the *Shogun*, sent his attendant, Yoyemon Kajii, to Europe. When Kajii went to Europe, he pretended to have become a Christian, and studied Christianity very carefully. After seven years' study, he returned home. Then Hidetada called him and questioned him about the foreign religion for three days and three nights, and learned some important facts. But he concluded that Christianity would be harmful to our country, and decided to prohibit it. At the same time, Yoshihisa Shimazu, the lord of Satsuma, sent his underling Samejima to Europe to study Christianity. He also thought that it would not do our country any good, after the commissioner returned home and told him what he had learned and observed in Europe. The exact date when Hidetada's commissioner was sent is not given in our history. But in Paton's "Modern History" it is given as 1620. He says that Hidetada was very anxious to have European institutions, &c., introduced into his country, and sent a commissioner in 1620 to investigate Christianity. But as the report was not favorable, he decided to prohibit it. The fact that Hidetada asked questions for three days and three



REV. NATHAN BROWN, D.D.





nights is given in the *Meiryō Kohan*. His retainers were anxious lest he might injure his health by being too much excited. But he replied: "I have no time to think of myself when a great question of national importance is before me."

In 1620 a missionary called Jerome d'Zanji came to the Hokkaido, and preached Christianity. He was from Sicily, and was crucified in 1623.

Thus the Tokugawa government persecuted the Christians, but the persecution did not decrease their numbers very much. The number of missionaries was 129 in 1603; 124 in 1606; and 117 in 1611. In 1605 the number of baptisms (not including infants) was as follows: Kyoto 318; Fushimi 215; Osaka 268. In the whole country there were 8000 baptisms in 1606 and 4350 in 1613.

(To be continued.)

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### REV. NATHAN BROWN, D.D.

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By the Rev. ALBERT ARNOLD BENNETT.

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IN MEMORY OF  
NATHAN BROWN,  
AMERICAN MISSIONARY.  
BORN JUNE 22ND, 1807.  
DIED JAN. 1ST, 1886.

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"GOD BLESS THE JAPANESE."

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WHEN a note-worthy man writes his own epitaph, it deserves to be read. The two points that would locate him in chronological space might, indeed, be learned from the family Genesis and Exodus in the manuscript apocrypha of some relative's Bible, but the epitaph gives more. Both by what it expresses and by what it suppresses, it throws light upon its writer's character. It is the highly concentrated essence of an autobiography. Such an epitaph heads this article as its text, and suggests the line of thought to be followed, and the divisions to be made.

Pursuing the course prescribed for us we shall thus notice, our hero's name, his nationality, and his calling, the initial and terminal dates of his earthly career, and then—that petal of this forget-me-not which seems most fragrant of all—the prayer which he wished to perpetuate until his memorial-stone should crumble over the dust that would long before have crumbled beneath it.

The name leads our thoughts back willing captives through about nine decades, till we stand beside a New England farm-house, near the beginning of this century. Within has recently been born a baby boy, the first child of his parents, who is called after his father, Nathan Brown. This is at New Ipswich, N.H., but by the time the child is about a year old, this family-nucleus of three has removed to Vermont, and is occupying a log cabin on the "breezy hill of the wilderness town of Whitingham," in that state. In this log cabin and the sixty-five acres of farm and wood land around it, the name is often to be heard thenceforth. Now it falls from the lips of his pious mother who is moulding better than she knows, the plastic nature of her boy, and stamping it with the impress of her own love and Christ-likeness. Now the stronger voice of his father speaks it, assigning a task, or imparting advice, or inculcating some of the sterner virtues. Now an old man, still hale and hearty, repeats it fondly as he tells the boy, his grandson, things that happened back in Massachusetts when he was himself a boy, and urges him, as the grandfather's father had urged him, to get an interest in Christ. His brother William now rings the name out merrily, or his sister Sophia or Nancy. Before Nathan's age was written with two digits, the name was in the church-book, for the boy of nine after a deep religious experience was baptized into the member-

ship of the Baptist church in his own town. Half-a-dozen years later, the youth answering to that name is studying with a Congregationalist minister in an adjoining town, and is sawing wood and attending to other manual work to pay for his board and tuition, while he is also doing duty as watchman by night in the village store recently robbed. He is a stalwart lad now, weighing 150 pounds. Two years later, the name is in the catalogue of Williams College, among the sophomores, and when its owner is still only twenty, the highest honors of a graduating class of thirty students are his, as their valedictorian. The name soon becomes public property. We find it in the prospectus of Bennington Seminary, where the teachers are named; in the list of marriages, joined with that of Eliza Ballard; in the *Vermont Telegraph*, as indicating the editor; in notices of temperance and other reform meetings, announcing the speaker of the occasion; and then in the list of missionaries. The name calls up a picture whose drapery changes with changing dates. To most of us to-day it suggests a man above middle height, stooping somewhat, but still able to out-walk many much younger than himself. His face wears a sober but a kindly look. His forehead is high, his mouth firm, his eye weakened somewhat by sickness of former years, but still clear and marked with intelligence, and round them all is the circle of high-piled hair and of beard, both of snow. He is a man of steel in matters of duty, but tender and affectionate toward those who seek his help. He wreathed his name with fragrant memories, and inscribed it in hearts long before it was ever written on stone.

Dr. Brown's *nationality* was not a matter left open to question,—he was a thorough American. He was

such by descent. His ancestors, it is true, had not "come over in the Mayflower," but they were brothers of those who had, and had arrived in New England a few years later. His grandfather had done service as lieutenant on the American side in the Revolutionary War. The atmosphere he breathed fostered his national spirit. He was himself but little further removed from the war in which his grandfather and other relatives fought, than are some of our children from the "late war" between the North and South; and in those days the children of the young republic were genuinely patriotic. He was an American by training. The principles of self-reliance, and adaptation to circumstances—the true parents of invention,—of the brotherhood and equality of man, and of the independence of church and state, as well as other principles which are emphasized by American institutions and training, were early instilled into this republican boy. This training was manifest in the man. Though cosmopolitan in sympathies, and polite to every nationality, he showed in his deportment that he was an American. His speech, dress, tastes, manners of life, all marked him as such, and at times revealed Puritan traces. Then, too, he was identified with American politics, and still more with American reforms. He left no stone unturned in his opposition to slavery. He seemed to be proud of his relationship, though distant, to the John Brown whose "soul goes marching on," and he had a good-sized picture of him hanging in his study. There are some who still remember his favoring them with extracts from the Declaration of Independence at a Fourth-of-July picnic, when the Young America still beamed in his face though he had known the national day for three score years and ten. It is in accordance with the

fitness of things that flowers are put on his grave, too, on Decoration Day, for though he did not wear the soldier's stripes, he was a star in America's truest blue.

Dr. Brown was a *missionary*. His early poem, "The Missionary," showed how deep was his missionary spirit, and his public life, whose years outnumbered its lines, showed how faithful was his missionary practice. He wrote, on the eve of starting for Burma, "Next to a crown of glory, I choose a missionary's life on earth." He had his choice, and so nobly used it that he doubtless has now also the one thing he deemed more desirable. Suggestions only as to his long missionary life can be given in this sketch. On the 22nd of December, 1832, he embarked as a missionary of the A. B. M. U., in the ship *Corvo* for Burma, and in about five months reached Calcutta; and on the 6th of June arrived at Moulmein. He had a very stormy voyage, and what modern travellers would consider a very long one. After about two years' stay in Burma, he went as pioneer missionary to Assam; the day of his departure being saddened by the death of his infant son. The journey of six or eight hundred miles up the Brahmapootra to his destined point, Sadaya, occupied four months, and was made in a rude native boat worked by eight men. There was no inn along the whole route, nor even a good road by the river's bank. Having reached his destination, he commenced with his usual energy to study the Assamese language. While he did some preaching in Assamese (as in Burmese and Japanese) his main work has ever been that of a translator. His noble wife was his constant companion. Their little daughter, who as an infant attended their journeys from America, and who is the subject of a Sunday-school book of some forty years ago, died here

at Sadaya when six years of age, was shrouded, coffined, and interred. But the natives, supposing that gold must have been buried with her, dug up and broke open the coffin and left the lifeless form to the jackals. Another son died here, and the entry in the journal says that they buried him in their garden, being very careful to obliterate all traces of having done so. While living at Sadaya their own lives were in imminent peril. An attack was made upon the soldiers garrisoned a mile distant from their home and many of them, including their captain, were slain. The missionaries, realizing their own danger, left their house and found shelter for the night in a small canoe, and the next day went for safety to the town where the rest of the soldiers were, keeping guard. They found lodging in the hospital, but the sickness and suffering prevalent amongst the soldiery, led to sickness in their family, and that to such an extent that the mother was induced to take her children and start on the long journey back down the Brahmapootra. She hoped to secure medical aid at Calcutta. The four months of that journey may be better imagined than described. Her only attendants were the natives, her stopping-places, were sometimes known resorts of robbers, and sometimes the edges of jungles infested by wild beasts; and often during the journey alligators swam alongside and struck against the side of the boat. In 1848, Dr. Brown completed the New Testament in Assamese, translated mainly at Jaipur and Sibsagar. In 1849 his health was so far gone that he was obliged for a time to abandon the brain-work he had been doing; so he sought respite in collecting Indian birds, and painting their pictures. In 1855, he and his wife, who had rejoined him in 1849, returned to the United



States. He wanted to go back to Assam, but was never able. He left America for Japan in 1872, at an age when most men would have felt quite justified in becoming pensioned veterans. He reached Yokohama, February 7th, 1873, and immediately commenced such a vigorous attack upon the language that in August, 1879, he had completed his translation of the New Testament from Greek into Japanese. Since Dr. Brown has been accused of intruding a new translation, it is but just to him to say that the publication of his New Testament as a whole, and of most of its separate parts, preceded that of the corresponding work of the Translation Committee. He composed hymns in Japanese and translated a number from other languages. His last work was on a hymn-book which he hoped to have completed before his death. "I have got as far as the hymns on heaven," he said, and it seemed to many that it was an appropriate place, if he must lay down his pen. So God willed. Near his epitaph on the granite, the carver has cut in bold relief an open hymn-book, a nearly closed Epistle to the Hebrews, and a closed book. On the first two of these Dr. Brown was spending his last labors, when God called him that He might open to him the third, his favorite, the Revelation. And so the missionary went home.

The *dates* of the epitaph are but two. They give us the first and last page-numbers of Dr. Brown's chapter in universal history. Between them intervened many another date, momentous to him, and recorded in his memory in red letters, or in black. If we select some of the most important of these, and arrange them in order like beads upon a common string, we shall see how truly God mixed for him the bright hues with the dark. Married to Eliza Ballard May 6th, 1830, he

rejoiced in the birth of his first daughter, Dorothy Sophia, just two years later, May 6th, 1832, and of his first son, William Ballard, June 7th, 1835. But the boy died very soon afterwards, August 10th, 1835. Another son, Nathan Ballard, was born September 8th, 1836, but then Sophia died, September 29th, 1838. The day after her death a second daughter, Eliza Whitney, was born, but a little while later, February 11th, 1841, four-year-old Nathan died. The next year, December 12th, 1842, William Pearce was born, and then for years the heaviest blow tarried, but it fell at last, May 14th, 1871, when his noble wife was taken. Shortly before coming to Japan he married, July 24th, 1872, Mrs. Charlotte A. [Worth] Marlit. His son, Nathan Worth, was born October 22nd, 1877. Oh, what experiences can lie wrapped up and laid away and only labeled with a date!

The *prayer* of the epitaph is remarkable. From one point of view it might seem out of place. It is not a *requiescat*, nor yet a petition for one. It states nothing about the deceased, or about the loving friends who placed the stone. It is neither Scripture, poetry, nor classic quotation. It is as unique among epitaphs as Dr. Brown was among men. But it is not out of place. True, it has a strong centrifugal force. It lifts our thoughts upwards to that God whose he was and whom he served, and sends them outward—outward from our hero, outward from ourselves, outward from our distinctive race even—to this people whom he loved and to whom he gave his ripest years. Yet it has also its centripetal force. As the rays of a sun already set, though they may aim to point only to heaven and earth, still cannot help divulging their hidden source, so this prayer, which seeks only to fix our thoughts on God and our neighbors, still compels us to remember him

who breathed it. From his pointing hands we reproduce his unseen person. It tells us of his unshaken belief in God and in prayer. It writes the word "sacred" into his epitaph. It implies at least his conviction that Japan's true greatness is not yet attained and cannot be till One in heaven shall be her guide. It calls upon us, in so far as we wish to keep the subject of this sketch in memory, to accept from his hands a hallowed trust—the emphasizing of the divine element in the affairs of men.

Dr. Brown has now dropped his former name for one which no man living knoweth; his nationality for the citizenship of heaven; his foreign mission service, for an appointment in home affairs in the presence of the King; and the limits of his earthly career, for the limitlessness of the ages. But he leaves it to his successors to perpetuate the last part of his inscription. And they will. His tombstone needs neither paper nor pigment to lithograph into many another's heart that prayer which was his in life and his in death,—  
"God bless the Japanese."

### REMINISCENCES OF EARLY MISSIONARY LIFE IN JAPAN.\*

By MRS MARY EDDY MILLER.

IN the summer of 1869 just before Dr. and Mrs. S. R. Brown were to leave New York on their return to Japan by the new Pacific Railroad, then but a month old, Dr. Brown received a message from the Japanese Government asking him to take charge of a boys' school at Niigata. With the advice of the Board of Foreign Missions of the Reformed Church in America he accepted the position, receiving his salary from the Japanese Government instead of

from the Board, and yet being on the ground for mission work when the time should come when direct evangelistic work could be done,—as the Board put it. The same Board having decided to try the experiment of sending the first unmarried lady missionary to Japan, I was under appointment to accompany them.

The old Pacific Mail Steamer *Oregonian*, now the *Nagoya Maru*, brought us to Yokohama, where we dropped anchor, August 27th. The steamer was a fearful roller, and glad were we to reach land. The Yokohama community was very small; Dr. and Mrs. Hepburn and Mr. and Mrs. Goble were the only missionaries there at that time, Mr. and Mrs. Ballagh having gone to America. Mr. and Mrs. Almand, kind friends to missionaries and then people of wealth living at No. 1 Bluff, invited us to stay with them while the Government was preparing to send us overland to Niigata. Time was not money in those days to the Japanese; in fact it was of no account whatever, and it was not till the morning of the 6th of October that the arrangements were completed.

We left Yokohama by one of Cobb's stages for Shinagawa. Under the beautiful cryptomeria and pine trees which lined the way, beggars were abundant and followed us calling out, "*Tempō shinjō, tempō shinjō*" (present me with a copper), an absurd use of the word *shinjō* copied from the Yokohama merchants, and used by the beggars to this day. After a time these beggars disappeared, and it was said that they went to sea and never returned.

Large square *kago* (palanquin), the *hon kago* (great palanquin), waited for us at Shinagawa, and a guard of nine officials called *bettei* accompanied us, each wearing two swords, as all *samurai* were required to do

\* A paper read before the Sendai Ladies' Missionary Conference.

in those days. One *bettei* walked on either side of each *kago* and the other three were a guard for the luggage. After we left the suburbs of Yedo, as Tokyo was then called, a *saki-barai* (runner before a high official to clear the way) preceded our train calling out, "*Shita ni irō, shita ni irō*" (get down ! get down !), whether we were in the mountains or in the plains, whether there was a human habitation in sight or not ; and whether we were in the towns or in the mountains, every person in sight obeyed the call and squatted in silence on the ground till the train passed. All this ceremony was not because we were foreigners, but it was because we were travelling under Government escort, and the train carried Government banners, and our guard were the "*O Samurai*," and the people must get down to them. Those were days of ceremony, and to hasten was to be vulgar. Sixteen days were to be consumed in the journey from Yedo to Niigata, and every ten o'clock resting-place, every noon resting-place, every three o'clock resting-place, and the lodging places for the night were fixed before-hand. So that we were everywhere expected and arrangements made for our comfort.

Our first noon resting-place out of Tokyo was Itabashi, to which place we were followed by a mounted guard, but from there were given in charge to the nine *bettei*. Our first night was spent at Omiya, the next noon we were at Konosu, and spent the night at Kumagai ; then dined at Honjo, and spent the night at Takasaki. And so we went leisurely on our way, walking several miles every day for our own comfort. It was ideal travelling if one had nothing else in life to do, with no care to take, no arrangements to make, no bargaining with coolies, and no bills to pay. The country was beautiful and the weather generally fine, but

if it rained we had only to make ourselves comfortable in our silk cushions and read our books, or try to imbibe some Japanese phrase. I remember very well practising for hours by myself in the *kago* the phrase, "*Watakushi wa aruki-tai*," "*Watakushi wa aruki-tai*," (I wish to walk, I wish to walk) which Dr. Brown had given me, and then putting my head out and saying it to the *bettei* by my side, who looked at me in blank surprise, doubtless thinking that I was speaking English. It took a good deal of courage to try that again ; my American tongue had not gotten the correct twist.

As we approached a town or village some one would be on the look-out to inform the officials that we were coming, and as we entered the gate-way the officials in their winged robes were squatting on either side in a row, and after bowing their heads to the ground rose and preceded us to our resting-place. As we left a town or village the same ceremony was repeated. Since foreign women had never crossed the country before, we were of course objects of great curiosity, and at the *honjin* (the hotels where the daimyo stopped in travelling), where we always stopped, we were taken to the most retired rooms, Dr. Brown taking the outside one ; and although there might be no sound, if we raised our eyes, the *shōji* (paper doors) were sure to be on a crack, and a row of eyes from the bottom to the top. At first this curiosity was very amusing, but soon it became very trying to feel that wherever we were eyes were upon us. It became necessary very soon after we started on our journey that, for respectability's sake, I must bear some fixed relation to Dr. and Mrs. Brown ; so I was known as their daughter, according to Japanese style, as long as we remained at Niigata.



We stopped one day for dinner at the *honjin* at Annaka, Joseph Niishima's birth-place. While we were at dinner a photograph was brought to us, which proved to be that of Amherst College, where Niishima then was; his brother had brought the photograph to the *honjin* as an introduction, Niishima's family having already become reconciled to him. Later his grandfather, a venerable old gentleman with snow-white hair dressed in soft gray silk and white socks, came to see us, and when Dr. Brown told him that I knew his grandson, and that he had taken tea at my father's house the night before I left home, he was quite overcome and the tears streamed down his cheeks. The father was absent from home, but he was sent for and running after us overtook us just as we were leaving the avenue of cryptomeria trees beyond the town. The perspiration was pouring down his face and mingling with his tears as he spoke a little with Dr. Brown about his son.

We spent a night at Nagano, where the great Zenkoji temples are. The town was thronged with people, and we were told that some of them had come twenty miles to see us. We entered the town early and after resting, went with our guard and the town officials to visit the temples. I have it in my journal that the *bettei* were obliged to use stern authority with their hands upon their swords, the crowds were so great and so anxious to see us. My journal also says that they rang chimes for us, but just what that means I do not now remember. I do not know if the Japanese have chimes. The next morning, as we were leaving the town, the *bettei* asked if we would not walk from the *honjin* out of town, as the people very much desired to see us; so to gratify them we made an exhibition of ourselves; and you can imagine how small we

felt when I tell you that the broad street was one mass of human beings squatting in absolute silence on the ground, leaving only a pathway wide enough for us and our *bettei* to walk through the midst. We were told that there were twenty thousand people in the crowd.

On the 24th of October, Sunday morning, we entered Niigata, and on the following Wednesday removed to a very comfortable Japanese house near a pine grove at one side of the town. The house required few changes, but a high board fence enclosing the whole place with a locked gate was a necessity, if anything was to be accomplished in the way of work or study; and this was immediately attended to. We had taken a cook from Yokohama, but having no other efficient servant we were all very busy for days unpacking, cleaning, and putting our house in order.

Perhaps you think it would be impossible to be placed in such circumstances that you would not know when Sunday came, but Dr. Brown, Mrs. Brown, and myself all made the same mistake and thought one Sunday was Saturday, and did not discover the mistake till I came to write in my journal in the afternoon; and even then Dr. and Mrs. Brown would hardly believe it till some Japanese officers came in who had a holiday because it was Sunday. It came about in this way: in the midst of our unpacking, one of the foreign merchants sent us word that a messenger was to be sent to Yokohama with letters for the foreign mail, so we spent an entire day writing letters, and this day dropped from our calendar of work. Soon Dr. Brown began regular school work during the week and a Bible-class at our own house on Sundays; so of course there was no more trouble about keeping the order of the days.

We had so many visitors that we had to make it a rule that the gate should be locked when Dr. Brown went to school and kept locked till noon in order that we might study. Sometimes there was quite a crowd collected outside the gate waiting to enter. In the afternoon the gate was opened and all were admitted. People came many miles to see the wonderful strangers and the wonderful house; from 50 to 100 visitors in one afternoon was not unusual. I did not appreciate my privileges at the time, as is so often the case, but I was always in the afternoon a show or a showman, and was obliged to use every word of Japanese as fast as I had learned it, which was not bad training.

In the morning from nine till twelve I faithfully studied with the few helps I had,—Hepburn's Dictionary, first edition, Brown's Grammar, and a very small pamphlet of Aston's, I do not remember the title, and the help of a young girl who came to me to learn English. A regular teacher was not to be found. I was very zealous, like all young missionaries, and zealous for others as well as myself, which is perhaps a mistake. It hurt my feelings very much to have Dr. Brown coolly turn away young men who came to the house to learn English, and tell them he could not attend to them unless they would come to the school; in my zeal I thought we ought to be ready to do anything at any time for these people, whose souls we had come to save; so I quietly told some of the cast-off would-be pupils, that I would teach them, and made an appointment for the next day at two o'clock. But the next day came and no pupils, and the next, and so on for a week, when finally one young man came at four o'clock to be taught, as if that were the hour appointed. When asked about it,

he replied that he had had *yō* (business), so another appointment was made and the same thing was repeated, no attention being paid to time; then I too became hard-hearted and was no longer zealous for others.

Although our foreign community was small, consisting of only seventeen persons, of six different nationalities, yet we were not without our sociabilities. On December 17th, we were invited by the *Kuge*, the nominal governor, to a dinner party consisting of the highest Japanese officials and the various acting consuls,—there were no full consuls at Niigata. Mr. Troup was the acting English consul. Mrs. Brown and I were promised that we should meet the *Kuge's* wife and so accepted the invitation, but when we arrived at the house the *okusama* (wife) was said to be ill and we did not see her; but we had a very pleasant evening. On Christmas Mrs. Brown gave a dinner party inviting the English, Dutch, and Prussian consuls, the Japanese *Kuge* and his vice-governor; it was very home-like and the guests seemed to enjoy it. The climax of the gay season was a dinner party given on New Year's eve in an old temple where the English and Dutch consuls lived together. The seventeen foreigners were all invited, including "the butcher, the baker, and candlestick-maker." Thirteen guests were present representing six nationalities, but all could speak English except one Frenchman: it seemed as if all nations were but one family. The various flags were beautifully draped to form a ceiling and abundant evergreens ornamented the walls. The dinner was of many courses and of many speeches, continuing until the new year was ushered in by a cannon fired outside in the grounds.

The official New Year's holidays continued for a month, and visiting

and conviviality were the order of the day and night among the Japanese. To have a good time it was necessary to get drunk, and no one thought anything of it. The officials, most of whom we knew, called some time during the month, generally in a semi-intoxicated condition, and really some of the young men seemed to have aged five years in that one month of dissipation.

The cold season at Niigata was peculiar, and I have learned since that time, that the winter we spent there was not exceptional. From the early part of December till the end of February it snowed or rained a part or the whole of every day, and had not the snow constantly melted at the bottom, we should have been buried. As it was, the snow was three feet deep on a level. However bright the sun might be shining in the morning when Dr. Brown went to school, he always took an umbrella and rain coat with him and wore India-rubber boots; it was sure to storm before his return. The Government regularly sent a *posse* of prisoners with a wooden snow-plow, which Dr. Brown invented, to break the path to school before him in the morning, and again when he returned.

A large sand-bar lies at the mouth of the river off Niigata, which with the frequent storms makes it unsafe for a steamer to come into Niigata from the beginning of November to the end of March. On November 5th, a vessel stopped outside of the bar and the captain and eight others came in in a small boat; the English consul urged them to remain and not try to return to the ship that night, but they did not realize the danger, and fearing worse weather for the following day, set off for their ship. The boat was upset and eight out of the nine were drowned, one man succeeding in swimming ashore. Five of the bodies were washed

ashore, and, after a funeral at the English Consulate, were buried in the pine grove at some distance back of our house. This pine grove, which extended along the side of the hill to some old temples called "Hakusan," was our favorite walk. Many times in my loneliness I thought my bones too would sometime lie there; which seems very foolish now, but was very real then.

A *metsuke*, Government spy, was placed over us, who was our daily visitor and through whom alone we held intercourse with the business world of Niigata. Several young *samurai* lived in a part of our house and were our attendants whenever we went out. I have no doubt it was necessary for our safety; however, we had no fear at the time. Our *metsuke* informed us that it was necessary to have a night watchman, and that as old men were always selected for this position, he would bring a suitable person. We found the old man a very useful person, but only useful in indicating when the way was clear for all comers. He was to walk around the house every hour, clapping sticks together to show that he was on duty, and also, it would seem, to warn away any interloper who might be in his path. He always carried a lighted lantern, even when the bright moonlight and the glistening snow made it invisible, and after his round turned into the kitchen and was sound asleep again in five minutes. The next hour began when he happened to awake. His habits were soon generally understood, but the cunning foxes were the first to take advantage of his dreams, and came for our ducks, taking eight out of nine of them and arousing the whole family, while the old watchman slept peacefully in the kitchen. A few nights after, a man came and tried the *amado* (outer doors); Dr. Brown hearing him left the watchman asleep, but quietly



aroused the young *samurai*, who ran out and seeing the robber at the corner of the house, one of them fired a pistol, but fortunately missed him. They seized him and bound him to a tree in a most cruel manner; they kicked him with their *geta* (clogs), and would no doubt have killed him had not Dr. Brown interfered; so free was the hand of a *samurai* and so little was thought of human life. The thief wore a pair of Dr. Brown's boots, which had disappeared about a week before. Our *netsuke* was sent for, who assured Dr. Brown that if the robber was given up to the authorities he would be beheaded, which was too dreadful to be thought of; so a brother was called, who promised if he were let off he should never appear on the place again. So that was the end of our robber.

Dr. Brown had a three years' engagement with the Japanese, but the last of June, when we had been only eight months in Niigata, he was told that they found it difficult to pay his salary and the general Government wished him to return to Yokohama, where he would be given another position. So on the 6th of July, 1870, to the disappointment of Dr. and Mrs. Brown and to my great joy, we left Niigata. It was not true that Dr. Brown's dismissal was a question of salary; it was doubtless because he taught the Bible on Sunday, to which the vice-governor of Niigata was very much opposed. The same *bettei* who accompanied us on our return to Tokyo escorted a Mr. King back to Niigata, an Englishman who had already been engaged at nearly an equal salary to take the place left vacant by Dr. Brown. This Mr. King, who had the misfortune of being very unpopular with his pupils, was afterward attacked in the night and very much mutilated. The English minister sent a surgeon to

his help and his life was saved, but he immediately returned to England.

During the eight months we had been in Niigata, changes had been rife in the Government methods at Tokyo; among them extreme ceremonies were being laid aside, the *saki-barai* was no longer necessary, and the law requiring the squatting down in public places in the presence of high personages, even in the presence of the Emperor, was annulled. We accomplished the return journey to Tokyo in nine days, instead of sixteen, and were accompanied by only four *bettei* instead of nine as on the previous occasion.

Mr. Maki, now a minister of the gospel in Aomori, whom some here may know, was then a young man, a pupil of Dr. Brown at Niigata. When we were leaving, he begged Dr. Brown to take him with him in any capacity. Dr. Brown, who had a very large warm heart, could not refuse him, and so Mr. Maki left Niigata and Old Japan and started with us for Tokyo and New Japan. He wore a beautiful pale blue gauze *haori* (coat) for travelling and the *samurai* regulation two swords; the long one was very long and worn with a pride which was well expressed when he told Dr. Brown that he would part with the last article of clothing rather than with that sword. Afterward, when he came to understand the meaning of an education in New Japan, he presented his sword to Dr. Brown as a thank-offering for what he had done for him.

The change from life and surroundings in Niigata to that of Yokohama seemed to me like a change to New York City, and when I review those experiences of only twenty-six years ago in the light of the present time, they seem like something I met with in a dream or in quite another country than the Japan of to-day.

## DARKEST TOKYO.

By IWAGORO MATSUBARA.

Translated by KEINOSUKE KIMURA.

(Continued.)

CHAPTER XXII. — *Grog-shops.*

Laborers spend their money mostly at grog-shops. When in haste, they drink a cup of *sake* standing, but when the weather is bad and they cannot find work, or when they have finished their work and received an unexpectedly large sum of money, they sit down and order wine and food. This is the greatest pleasure that they ever enjoy. In their drunken sleep they may dream that they are living in a palace attended by many servants and are surfeited with many kinds of dainty food. Thus they forget all their hard toil and their miserable condition. But prosperity passes away very quickly in dreams as well as in actual life. When they awake from their drunkenness, what they thought was costly and delicious food proves to be but soup and vegetables left remaining in the cups and dishes before their eyes.

All laborers strive to get the only pleasure open to them. The grog-shops are full of customers from early morning till late at night. In winter they drink inferior unstrained *sake*, and in summer, a strong drink called *shochu*. The former costs two *sen* a *go*, and some laborers drink five or seven *go* at a time. When the weather gets cold, we see many *jinrikishas* in front of these shops. In the Asakusa, Shiba, and Kanda districts, where there are many laborers, these shops do a flourishing business. Some of the brewers sell more than a *koku*\* of this kind of *sake* in a day. They sell also vegetables or fish served in small dishes at one or one-half *sen* each. These drinks are so brewed

as to intoxicate quickly, Laborers use them as stimulants when they have hard and disagreeable work to perform. But of course they cannot be good for the body and often produce sickness. Though the men understand the poisonous effects of these drinks, yet until they actually fall down, they think they must use stimulants. These drinks have a wonderful hold on the laboring class. And it is still more wonderful to see what kind of men are the best patrons of these shops. Their hats, worth originally five or six *sen*, are dirty and damaged as if they had been picked out of rubbish; their trousers are torn into shreds like seaweeds. They do not shave their faces nor comb their hair. Their clothes smell of perspiration. These are typical customers of the grog-shops. But they do not skimp themselves at all when they come to eat or drink. They will order three bottles of *sake*, and some dishes of fish, and spend all their money. Jinrikisha-men who work in the night, because they have no proper clothes to work in in the daytime, laborers with bent necks, shrivelled hands and feet, weak and old fellows, and drunkards constitute the greater part of the customers. Some of them put the cup to their lips with a grimace as if they drank, not because they like the *sake*, but from a sense of duty.

CHAPTER XXIII.—*Jinrikisha-men who Work in the Night.* Some of the jinrikisha-men begin their work when the sun sets and continue till about one o'clock. Others begin at about nine, and work till the next morning. The number of these is by no means small. Some say that there are five thousand people in Tokyo who pass the night without sleeping and four-fifths of them are jinrikisha-men. Generally they earn more money in the night than in the day-time for the same amount of

\* About 40 gallons.—Eds.

work, and they often get extraordinary wages. They know very well where to find customers, waiting for them in the busiest parts of the city, or on the streets that lead to the suburbs. Walking on the streets very late at night, especially when it is raining or snowing, we find them standing under the eaves in front of houses. We often wonder how they can get work in the quiet hours of the night when everything is still and dead. But the god of communications works with magic power in this great active city, and even on stormy nights we see some forms moving about and hear their footsteps. The *jinrikisha*-men do not wait in vain, for these are their customers: This is the benefit which the city especially affords them. In the winter they spend the night in the glare of their lanterns and in the summer, sleep several hours in their vehicles. When it rains, they wrap themselves up in blankets and get under the eaves of houses. Thus they must brave cold and rain. When they secure passengers they quickly take off their clothes and run pulling their *jinrikishas*. If the road is muddy or when it rains hard, they receive unusually high wages. Some of them prefer to wait for good customers who will pay them high fares, while others will work for anybody. The latter class work till twelve or one o'clock, and earn but a small amount of money.

The necessary food for these *jinrikisha*-men is obtained at portable stands, where several kinds of food can be bought. Those which are located in important parts of the city do business to the amount of two or three *yen* every night. Their net profit is about thirty *per cent* of the sales. Some of the larger shops employ four or five servants in boiling rice and preparing other kinds of food. Eighty-six such shops have been counted on the street

from Shinbashi to Yorozyobashi (about three miles) at ten o'clock, p.m., forty-one at twelve, m., and twenty-three at two, a.m. Thus in two shops out of every, six people pass the night without sleeping.

CHAPTER XXIV.—*The Jinrikisha-men under Head-men.* Where the business is brisk, where there are many restaurants, or where government officers or nobles live, there are many *jinrikisha*-men bosses, by whom strong and active young fellows are employed. These have many beautifully ornamented *jinrikishas*. Their customers are rich and prosperous, so that they receive good wages. They pay three *yen* per month for their board while their washing and everything else is furnished by their head-men. While in the house, they sit round fire-boxes playing games or engaging in conversation.

The earnings of these establishments amount to about eighty or ninety *yen* a month on an average, and generally thirty *per cent* of the income goes to the proprietors. Forty or fifty *yen* are distributed among the coolies, and the remainder, which belongs to the proprietors, is used for repairing the *jinrikishas*, and so forth. These belong to the better class of head-men, and are not very numerous. Generally the men find work on the streets, and their bosses make only about ten *yen* a month. The rooms at the stands of these head-men are very dirty, and the *jinrikisha*-men who work under them are careless, and very much like day-laborers. Some of them cannot pay even one *yen* and eighty *sen* for the use of their *jinrikisha*, mattress and room, and are very often driven out of the house. The number of *jinrikisha*-men living in this way is about ten thousand. They work from sunset to the middle of the night, or from the middle of the night until morning. Some-



times they earn twenty or forty *sen*, but at other times they make nothing at all. For their food they pay from seven to twenty *sen* a day. When they have money they eat much, but at other times they eat but little. They frequent the story-tellers' places and the theaters, or spend their money in drink. They cannot buy new clothes, and wear the same clothes throughout the year. They have no best clothes and shoes to wear when they go out. Their tobacco-pouches are torn, and their pipes bent. Such is the condition of *jinrikisha*-men who are employed by bosses.

CHAPTER XXV.—*Old Jinrikisha-men*. Those who can pay house-rent at the rate of one *yen* and twenty *sen* per month, and support themselves with a wife and two children at twenty-five *sen* a day do not belong to the poorest class. They are able to do something for their children. But there are many old, weak men with bald heads and wrinkled faces who are not able to do hard work. They are usually almost sick after a day's labor. They cannot pay their house-rents unless their wives work and help them, and they cannot provide food, unless helped by their daughters. Their houses are small and dark. The posts are rotten and the plaster has fallen down from the walls. The mats on the floor are dirty and torn, but they cannot afford to have them repaired. Still these men, though poor, have their own homes, and manage to get along somehow. But there are some, sixty years old, who make their living by drawing *jinrikisha*, or others who have to work, even at an age of over sixty years. How cruel society is, to put such heavy burdens upon these weak, helpless, poor old persons! Some of them do not have anybody to rely upon,—no relative, no employer. They cannot have their own homes,

so they live together with many others. They live in houses abandoned by their former occupants because too greatly dilapidated. The floors of these houses are broken, and the rain comes in through the roof freely. While sitting in such a dark den they perhaps sigh deeply, and murmur to themselves: "How miserable is this world! Nobody can think it strange that I hate it. What is the use of all my anxiety and hard work? No matter how hard I work, I cannot support myself. The landlord inexorably demands his rent, and my friends are unkind to me. And the man who lends me my *jinrikisha* does it grudgingly. Oh! there is nothing for me to do but to hang myself. You rascals, if you are so unfeeling in your demands for the rent, I will die in your house. You cruel old woman, if you do not rent me a *jinrikisha*, I will steal into your house and die there in your kitchen. Don't you know I am now sixty-eight years old and am always ready to die?"

Strangely shining eyes and deep sighs in the dark dirty rooms give outward expression to such fearful reflections. But men cannot remain absorbed in such useless cogitations forever; they must change their minds and go out to find work. Work? Who will employ these old feeble persons? And how can they get work? See how they feebly wander to and fro about the poor quarters. They wear dirty, torn clothes, use filthy and ragged blankets, and draw old carriages. When they get a customer, they run at a snail's pace, stopping to breathe after going three *cho*, standing and resting after two, and becoming tired almost to death after travelling four or five *cho*. Although suffering such pain and enduring such hardships, they earn but a small amount of money, just enough to save them

from starvation. Their customers are not always old persons or women; sometimes young able-bodied men employ them because they work cheaply. Such is the wretched and unjust state of society. Police regulations strictly forbid these old feeble persons to become jinrikisha-men, but they have to do it, or else starve and freeze to death. So they work, borrowing clothes from others and sending other persons to the police office at the time of examination. We often see them on the streets, with beaming faces, and they seem to have no trouble. But this is because they have come out-doors and are cheered by the sun. If we look in upon them in their dark little homes, we see how helpless they are.

#### ANOTHER CHRISTIAN STATESMAN.

KENKICHI KATAOKA.

By K. YABUUCHI.

**K**ENKICHI KATAOKA was born in the Province of Tosa in 1843. In his infancy he lost his father and was brought up by his grandfather, who was a profound Confucian scholar, and occupied an important position in the service of his feudal lord Yamanouchi. Young Kataoka became the lord's great favorite and was given a careful education. He acquired a knowledge of many historical books and became an adept in military arts and tactics.

At the age of eighteen he regularly entered the service of his lord, and was taken with him to Kyoto the following year. It was a time when the political affairs of the country were in a state of great agitation and the people were much excited. Many cases of assassination were reported. Everybody was expecting something extraordinary to happen. Amid these circum-

stances Prince Sanjo was sent to the Shogun in Yedo with an Imperial edict and the lord Yamanouchi was sent as his guard. It was intended that Mr. Kataoka should accompany him but he was prevented by sickness from doing so.

In 1863 he was made the magistrate of certain districts and became noted for his good administration. When Mr. Itagaki (now Count Itagaki) was the governor of the province, he made many reforms in the military administration, and Mr. Kataoka was made one of his lieutenants. When the Imperial army marched to Yedo in pursuit of the Shogun's party he was made one of councillors of war. After achieving many meritorious exploits, and winning victories in some severe contests, he returned home, was honored with the first prize for merit and was made the magistrate of the province. This was a great and honorable promotion. Soon afterwards he was made a war-councillor of his province, and worked hard to have his soldiers trained in the French style. By this process his clan gained great superiority over other clans.

In 1871 Mr. Kataoka was sent abroad by the Government on a tour of inspection. After spending two years in America and Europe, he returned to his country with new experience and knowledge. It is not improbable that his attachment to progressive principles in his political career is to be ascribed to the influences of this tour. His thoughts, however, after his return turned strongly toward industrial, rather than toward military or political, reforms. Yet the political condition of the time did not allow him to withdraw from the sphere of politics. In 1873 he with his friends started the *Risshi Sha*, a political association, and he became its president. Through magazines.

newspapers and lectures, he propagated progressive principles. The year 1879 was the year of the opening of the first provincial assemblies, and Mr. Kataoka was elected a member of the assembly of Kochi Prefecture, and became its first chairman. He was busily occupied with political affairs till in 1888, when he came to Tokyo to petition the Government for freedom of speech and of the press, and for other important objects. He was arrested and put into jail for failure to obey the regulation passed by the Government to quiet the political excitement. He spent two years and a half in prison, and was set free on the day of the promulgation of the Constitution by the Emperor. In 1890, when the first Imperial Diet was opened, he was elected a member from the second constituency of his province.

Several years previous to this last event Mr. Kataoka tried with his friends, Messrs. Nishiyama, Uyeki and others, to introduce Christianity into his province. He consulted with Mr. Niishima of the Doshisha College, but the latter thought the time had not yet come. Then he consulted with men of the Presbyterian Church, and soon Kochi Prefecture was made one of the mission fields of that Church.

Missionaries Verbeck, Thompson, Miller, Knox and Bryan often visited the field, as did also many Japanese ministers, among them Revs. Uye-mura and Oshikawa. Mr. Kataoka began the study of Christianity with his political friends. He was greatly blessed by the Lord for his earnest search after the truth. In May of 1885 he with his friends was baptized and joined the church. As is always the case he was despised and persecuted by his friends on account of his conversion to Christianity. Nothing, however, could move him from his firm faith. He was at once made an elder of the church,

and has been a faithful servant of Christ ever since.

When the regulation to banish political leaders from the capital was passed, he regarded the act as unlawful, and preferred being put in prison to disobeying his conscience. But his prison life afforded him a good opportunity to cultivate his faith. The same blessings that were bestowed upon Joseph in Egypt were given to him and others. Soon after he was imprisoned, he asked to be allowed to have a Bible and hymn-book, but his request was not granted. He was much worried and disappointed, thinking that he would have to spend three long years without the Bible. He prayed earnestly that he might get a copy of the Sacred Book. God was kind to him, as He always is to His earnest, faithful children. Less than a month had passed before the Bible and other religious books were allowed to be had in the prison. The more he studied the Bible the more he learned of Christ, thus obtaining the spiritual strength necessary to meet the trials and the loneliness of his prison cell. It is very hard for a man of rank and position like him to behave meekly toward haughty, ignorant jailers, but Mr. Kataoka always remembered the humiliation and lowliness of his Lord and was patient. He was strongly tempted to work, so as to get more food to satisfy his physical hunger; but he courageously overcame the temptation, thinking on the words of Christ, "Man shall not live by bread alone." So he spent two years and a half in the earnest study of God's Word. There was a great Providence in all this, by which not only his spiritual life was strengthened but a fine Christian statesman was given to Japan.

When he was set free the people of his province were wild with delight. Especially was it a joy to



the church to have such a strong, faithful brother restored to them. At the meeting held to welcome him he said that he would not stay in the political world, if it were not God's will that he should do so.

As a member of the Imperial Diet he has always stood firmly by his principles. He now occupies the prominent and important position of Chairman of the Committee of the Whole. It is the hearty prayer of his many friends that he may always be cared for by the Lord, and be able to carry forward his earnest labors for the welfare of his country.

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### CHECKMATED.

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By the Rev. C. M. SEVERANCE.

MR. N. was comparatively honest until twenty-two years of age, when he took to gambling, a course of action which carried him to jail a year later and gave him confinement for sixty days, and sixty strokes of the whip one day—for the old style of punishment prevailed then, and he had to submit to *tatakibara*i.

On being discharged he soon found evil comrades, and thirst for money led to fresh deceptions until at the age of twenty-five he was put in prison for a year because of fraud. This imprisonment ended, he entered one employment after another till a theft in company with another man led to his incarceration for three years. Being at this time nearly twenty-nine years of age, his wife, who had learned evil from him, married another man, and took their little son off with her to a place that was as little of a home as the first had been, for this second husband is serving a term of six years at the present time. Mr. N. was indeed without the semblance of a home when he left prison at thirty-two but he was repentant and had vague hopes of reform, being really miserable. None

had confidence in him and so his occupation had to be humble. For five months he pulled a *jinrikisha*, and then a prisoner whom he had known, getting his release, persuaded Mr. N. to drink *sake*, and in a drunken state they both stole clothing and ran away, his accomplice being arrested, however, and he having to change his name and move to another island. One sin led to another, and so, finding a young woman who had already learned to steal, in his new island home he lived with this woman one year and three months, a child being born, outside of wedlock. This woman had a sister living but her parents were dead. Mr. N. worked on the building of a railroad during this time, and again took to gambling heavily. With another bad companion he made another theft of clothing and was this time apprehended and identified as a man "wanted" by the police on old charges. The result was another imprisonment of three years and ten months. Twice the young mother brought the little child to the prison to see him but that is all he knew of either of them.

During this tedious passage of years a fellow prisoner became a Christian and invited him to attend the addresses made daily by priests of Buddhism and Christian evangelists. To help pass the time he thought it might afford diversion, and so asked for permission to hear these noon talks and obtained it. For six months he did not understand much, but reading the *kana* (Japanese letters) in the New Testament, and listening to the exhortations, he at last came to see that he was a sinner, and must repent and humble himself, and then the tears fell and he found peace and forgiveness through prayer and believed.

Two years ago, when leaving that prison, he secured a letter of recommendation to the Christian preacher

in his native city, and without money betook himself back to make peace with his family. His mother had supported herself since this man was seven years old—for his father died then—and he hoped to get his mother's forgiveness and help. He, however, went first to see a sister who had a husband and six children, and was received kindly. This brother-in-law was poor. Mr. N. sent for his eldest son who had left with his mother, and this young man, 16 years old, whom he had not seen for years, came to see his father. Mr. N. begged his son's forgiveness for the bad example he had set him, for the poor advantages he had given him, and the son forgave him and urged him to sin no more. The son is now married and has a home of his own and is honest in his business of pulling a cart. Mr. N. next asked the brother-in-law to go to his mother's shop and ask her to take him back, but she said she had heard of his previous reforms and had no faith in him or in his Christianity. She declined to open her doors to him. So great was his grief and humiliation that he felt he must seek out his mother's heart and plead his own case. He went at night and found her visible from the street. Think of his emotions! He went up when no one was near and made known his penitence, and so convinced his mother of his sincerity that she offered him food and shelter.

A little later a brother, who is now dead, came on a visit and suggested that he should go out peddling cinnamon or cassia. For three months he did this, earning from five to six *sen* (about 3 cents) a day. This paid for the rice his mother cooked for him, but he had to bring home straw and make his sandals at night. He could not make money enough to pay for a public bath. During this time, his faith was

greatly tried and yet he always got home in time for the Wednesday and Sunday evening meetings.

About this time a series of Buddhist festivals began, and his earnings increased to from 20 to 30 *sen* a day. He laid by 10 *yen* in course of time and then began to desire a home of his own. Depositing the 10 *yen* with his pastor, he went on with his trade, but laid plans for a wife, a little shop of his own, and a future good name for honesty.

He prayed for a good wife and found her. From his mother he received two tea-cups and saucers. He rented a house for 80 *sen* a month and opened a modest restaurant. He has taken the greatest pains to return everything left in his house by chance. His customers have come a second time and a third. He had secured 13 *yen* when he was married; five of this went for clothing and the rest for outfit. A missionary gave him five *yen*. He has a good living now and has saved 270 *yen* besides buying 100 *yen* worth of household necessities. He is regularly at church on Wednesday and Sunday evenings, and is as humble a man to look at as you can find. He believes Christ alone has brought him this prosperity. He has been changed to an honest man. He is respected by his whole family now and they are becoming interested in the religion that transformed him. He still furnishes *sake* to guests who call for it and still drinks some himself and so is not yet a model; but he has practiced *temperance* since becoming a church member. Christians must labor to induce him to stop his sale of liquor, and his own physical breath must be purified, before his spiritual nature will have been emancipated, but it was the reading of Christ's life within the prison walls that first checkmated him in his evil career. Thus Christ checks the sinner wherever he

be found, and so the work of salvation is going on over the whole world.

### THE YOUNG ASSASSIN.

A free translation by Mrs. FUJII.

ABOUT the time of the Shogun Ashikaga, wars were raging everywhere, from the great cities to the places farthest removed from the centres of life and activity. There were many bloody scenes. But it was only the few true and noble ones that fought for the right; the majority fought for their own benefit.

Takasuke Shono, the lord of Matsuyama, had many warriors, but among them he cherished a special love for two young attendants. These young men were of the same age, both having passed sixteen summers, and one was a good singer, while the other was a skilful dancer. Their sweet manners and fair countenances charmed every one and their bravery had been proven in the last battle in which, though it was their first experience, they had killed powerful enemies.

One day in response to a summons from their master they appeared before him with the loyal salutation: "Our lord, we are at your service".

"Very well, my young men," said the lord, "I have a great secret to reveal, and I wish you to do an errand for me."

"We are not afraid," replied they, "to do any bidding of yours, and shall be only too happy to die, if need be, for your sake." Thus answered they both.

"Brave fellows!" responded the lord and proceeded: "Now listen attentively to what I am going to say. As you know, our great enemy is the lord Mimura. I have done all in my power to destroy him, but am always beaten by him. I have therefore thought of a plan. It is this: Both of you are possessed of ex-

ceedingly beautiful faces and brave hearts. So I wish you to find a chance of entering his castle and becoming his attendants, and when the time comes, to assassinate him. This is my earnest request; what is your answer?"

One of them, the bright Seizo, said: "Oh, my lord, your servant is ready to do your bidding, ready to die for you, and hence there is nothing to be afraid of. I am ready to start at once."

"Well said! my brave Seizo," replied the master; "when you have accomplished the task, a great reward will await you here, and your name will become famous. Now what of Koben's answer? You answer not. Are you a coward? Or if you have any other good plan in mind, please tell me."

The lord looked intently upon the face of Koben, manifesting doubt and disappointment. Koben thought and then slowly with clear eyes he looked up and said; "My lord, your servant is very ignorant; but he humbly ventures to believe that warfare between *samurai* must be honorable and bold. If we could obtain the victory upon the open field of battle through our heroism, then the victory would be a true one. But to resort to spies and assassins seems to me to be cowardly and mean. Oh, my master! your good name is precious; please therefore to consider this."

"Stop, friend," said Seizo; "our master must not be spoken to so impolitely. Do you not know that in time of war all expedients used against the enemy are fair and honorable? If our enemy is killed by an assassin, that is his fault, not ours; and is it not a great honor to be entrusted by our lord with such an errand? If you are a coward, and ready to forget the past favor of your lord, my sword is ready to unsheathe itself."



"Wait, Seizo," cried the lord, "there is some truth in what Koben says. So I shall let you alone do my bidding, while I may find something else to do for Koben. Neither of you, however, must tell this matter to any one except your parents. Now please bring out the *sake*, and we shall have a parting cup together."

So saying the lord got his jewelled sword and gave it to Seizo with the words: "This is my parting gift to you. Be sure that others may not know of this matter. Start to-morrow evening, and let me have favorable reports of your actions."

Filled with the sense of the honor that had been conferred upon him, and elated with hope of the future, Seizo retired from the presence of his lord. His feelings were those of the proud eagle, while he left his companion like a heron upon the seashore.

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The evening bells of the neighboring temple echoed far and near, and the vernal zephyrs carried the sweet blossoms like flakes of snow upon their bosoms. It was quite dark, but no light was to be seen in the house of Koben. Suddenly the sweet but firm voice of a middle-aged woman was heard through the door:

"Stop! Koben, lay down your sword!"

"Oh, Mother!" was the response, "I must die; please let me die."

"My son," she replied, "I am a *samurai* mother; if there is a proper reason why you should die, I will not deter you; but tell me why you must die."

"Mother, dear," said he, "forgive me for not telling you before, but I must die, for to-day at the castle I was called a coward; and that is more than I can bear."

"And what did you do to be called so?" queried the anxious mother.

"The lord called Seizo and myself and secretly requested us to become spies and to assassinate our enemy, Mimura."

"What was your answer?"

"Seizo answered that he was overjoyed to do his lord's will, but I said that it would not be noble to kill our enemy in such a way, and that it seemed to me more *samurai*-like to fight him in the open field of battle; so I declined to do his bidding, and he seemed very much disappointed in me, and thought me a coward, afraid to undertake the errand. And oh, mother, I feel so grieved, for I was not cowardly nor afraid." Weeping choked further utterance, and his fair face was suffused with many tears. The mother fixing a gentle look upon the wretched countenance of her son said:

"Dear son, what you said to the lord is true; but listen to this: your father, who died an honorable death upon the last field of battle, always said that we must obey any command of our master, whether it be to die on the open field, or to lose our lives as spies; it is loyalty to the master in either case. I have reared you and cared for you for sixteen years, with the fond hope that some day you might be useful to our master. So if it is his desire that you go to the castle as a spy, your duty is to do his bidding. If you have understood me, put away your thought of death and pursue a better course."

"Oh, mother, I have been mistaken. It is only too true. I know of a good plan too for the discharge of our lord's bidding; only I fear something may happen to cause you trouble on my account."

"Never mind me, my son; only be sure to find a good way to carry out your lord's wishes and thus to redeem your name from the charge of cowardice."

"Yes, mother, I shall do nothing to bring disgrace upon our family; please have no anxiety."

"Well said, my son. When does Seizo start?"

"He starts this evening."

"Indeed! then your task is at hand."

Koben told his plan and was soon ready for the journey. His mother dressed him in his best, putting on him a white embroidered coat and purple *hakama*, or trousers, and then brought out a family sword and placed it in his hand. He presented a fair appearance. And now the time for the parting had come. It was a supreme moment for mother and son. Intense were the mother's feelings and hopes. Strong in mind though she was, her tears fell thick and fast upon her son's neck in the final embrace.

(To be continued.)

### THE SYNOD OF THE CHURCH OF CHRIST IN JAPAN.

By the Rev. D. B. SCHNEDER.

THIS Synod, some of whose proceedings last year were subjected to unfavorable criticism in the columns of the *New York Independent*, met this year in the city of Nagoya early in July. Representing the largest body of Protestant Christians in Japan, and having in coöperation with it 143 foreign missionaries, it is an assembly that well merits the attention of all who are interested in the progress of Christ's kingdom in Japan. The Synod consists of delegates sent up from the six presbyteries or classes, whose territories stretch from Nagasaki in the extreme Southwest to Otaru on the northern coast of Hokkaido. The number of delegates was about 40, including two foreign missionaries who, being actual members of the Japanese Church, were full delegates, and three more who,

still holding membership in their home churches, were sent up as advisory members.

Perhaps the most distinct impression made by the Synod upon those attending rather in the capacity of spectators, was that of the confidence the Synod inspired. Even though it can be said with truth that Japanese Christianity has its waywardnesses and its tendencies to run to extremes, this Synod clearly showed that the young Japanese Church also carries corrective and steadying elements, that go far to dispel all fear as to her ultimate capability of taking care of herself.

After an earnest, practical sermon by the retiring president, Rev. K. Y. Fujiu, the Synod showed the beginning of its good sense by electing to the presidency for the third time President Ibuka, of the Meiji Gakuin, whose parliamentary skill and promptness, mingled with patient fairness and unfailing courtesy, make him an admirable presiding officer. Business was much expedited by the reference to committees of all matters that were not at once clear to the mind of the Synod. Two hours of the first afternoon were given up to a very earnest conference on the subject of the prayer-meeting. The next morning was given up to what proved to be a very solemn observance of the Holy Communion. Rev. Mr. Oshikawa, in an address that stirred the hearts of all, spoke of the necessity of entire and heroic devotion to Christ, and of the closest fraternal unity and community, and there were many signs that his words were accompanied by the Spirit's power. The elements of the sacrament were partaken of with unusual feeling, and this select gathering of Christ's servants in Japan was undoubtedly "strengthened unto everlasting life."

The strong evangelistic spirit that pervaded the entire meeting found

its fullest expression in connection with the report of the *Dendo Kyoku*, the Church's Board of Missions. This Board was put upon an independent basis last year. It receives no stated contributions from any foreign Mission or Board. It started on a small scale last year, and amid differences of opinion. About six hundred *yen* were paid into its treasury during the year. This year there was unanimity as to the question of its continuance, and enthusiasm as to its future work. Instead of six hundred, it was decided to raise 3000 *yen*, and the Board was enlarged, so that the most important men, clerical and lay, from all parts of the Church might be included.

The resolution to start work in Formosa, the newly-acquired territory of Japan, was perhaps the most conspicuous action of the Synod. After an earnest discussion it was so decided by a hearty rising vote, only one (perhaps over-cautious) elder remaining seated. Revs. Ibuka and Ogimi were appointed a commission to visit the island, study the best methods of work, and endeavor to find a way of coöperating with the missionaries of the Canadian Presbyterian Church who are now laboring there.

The peace-loving spirit was strong. Something in the form of a bone of contention that was thrown in upon the Synod at one of its first sessions was referred to a committee, but before the committee could report, the matter was withdrawn from its hands. Other matters likely to evoke feeling were by postponement consigned to the disintegrating influences of time.

The last item that claimed the attention of the Synod was the communication on self-support sent out by the Conference of Mission Board presidents and secretaries which met in New York. Some

thought that the Church was already doing all in its power toward self-support, short of making a fetish of independence, and that the admonitions of the Conference were scarcely necessary. A resolution was however passed expressing cordial sympathy with the sentiments of the communication, saying that the Church was already earnestly working toward self-support, but pledging it to still more earnest efforts in that direction, and assuring the missionaries of all possible help in circulating the communication among the members.

The Council of United Missions coöperating with the Church of Christ in Japan met, as is its custom, at the same time and place as the Synod. A very able report, bringing out the discouraging as well as the encouraging features of the situation, was read by the Rev. Dr. J. M. McCauley, of the Meiji Gakuin. The most important action of the Council was the appointment of a committee to coöperate with a committee of the Synod in preparing a series of Sunday-school Lessons. The same committee was also instructed to take steps looking toward organized publication enterprise.

The Synod will not meet again until July, 1897, but the Council will meet next July, at Karuizawa.

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### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

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By DR. L. BUSSE.

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Translated by the Rev. HENRY K. MILLER, A.M.

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(Continued.)

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HIROYUKI KATO, president of the Imperial University, as also of the *Tetsugakukwai* and the *Gakushikwaiin* (Alumni Association), and member of the House of



Peers, has been greatly influenced by Spencer and Darwin's evolutionary theory. All his thinking begins and ends in the principle of evolution, the struggle for existence and the right of the stronger (*Kyosha no Kenri*). He never tires of preaching the right of the stronger. In the struggle for existence the stronger asserts itself. Of course, in speaking of the right of the stronger, we may not have in mind right in the ethical sense—righteous, just; in the evolutionary sense right means the same as might, power.

Several years ago Kato once proposed a practical application of his pet theory. As the question of moral instruction in the schools became more and more pressing, he made, in a lecture on the method of moral instruction (1887), the proposition that all the religions, Buddhism, Confucianism, Christianity and Shintoism, be permitted to compete with each other in the schools, so that the good points of each might be determined. That religion would show itself to be the best which produced the best fruits; the results of each were to be determined by comparing statistics, and the best religion was then to be adopted (Hering: a. a. O. IV. 2, pp. 77-81).

Kato has set forth his philosophical and ethical views in a series of articles which appeared mostly in the *Tensoku* (*Kyosha no Kenri to Dotoku Horitsu no Kwankei* ["The Right of the Stronger in Relation to Morality and Justice"] in *Tetsugakukwai Zasshi*, Nos. 21 and 22, 1888; *Kyosha no Kenri no Teigi* ["Definition of the Right of the Stronger"] in *Tensoku* I., No. 5, 1889; *Kyosha no Kenri to Jiyuken to no Kwankei* ["The Right of the Stronger in Relation to Freedom"] in *Tensoku* I., No. 6, 1889; *Rinki no Shimpō Hattatsu wa Kotoni Kyosha no Kenri no Shimpō Hattatsu ni Inyusu* ["The Progress and Development of Morality Depend

Mainly upon the Progress and Development of the Right of the Stronger"] in *Tensoku* I., No. 7, 1889. Recently he has published his writings together in book form under the title *Kato Hiroyuki Koronshu* ("Hiroyuki Kato's Addresses and Articles"). Of earlier writings mention might be made of *Jinken Shinsetsu* ("New Doctrine of Human Rights"), 1882, and the lecture on education already referred to, *Tokuiku Hohoan* ["Thoughts on the Method of Educating the Young."])

Kato's ethical views follow from the application to morality of the principle of evolution. Morality also is subject to development changes and yields to the right of the stronger. It always adjusts itself to existing conditions and the morality which is able to do this best, is, according to the right of the stronger, always the one which prevails. Thus Confucian morality, with its relations of servant to master, wife to husband, best suited the social conditions prevailing in China when this morality made its appearance, whereas European, including Christian, morality corresponds better to European conditions and those which prevail in Japan to-day. For as over against the ruling classes, whose interests the whole Confucian ethics subserved, the subject classes have become more powerful; the outcome of this growth in power on the part of the subject classes is their freedom, which, as a natural consequence, itself grows out of the right of the stronger; and for this freedom European morality is of greater account.

There are, therefore, not only one, but many, kinds of morality; ethical views are subject to a continuous process of transformation, and good and bad have no absolute, but only a relative, perpetually changing meaning. In all this Kato of course says nothing new, as he himself well

knows and confesses. The same idea has already been repeated by European learned and unlearned men, without, however, thereby, as I wish to add, getting nearer the truth.

Kato's undertaking proves to be an attempt to derive ethical distinctions from the development of facts, by calling in the aid of the principle of the right of the stronger which attends all development. Here also it is again supposed that ethical distinctions are deducible from mere facts.

The validity of the evolutionary theory for the whole content of reality cannot, since Darwin's ingenious application of this principle, any longer be questioned. Nearly all the sciences have made use of the idea of development, and by means of it attained brilliant results. But, not satisfied with this, men have also undertaken to give the principle of evolution an importance that far transcends the sphere of its real validity—the importance of a universal principle—and to make applications of it in departments of knowledge from which it must necessarily be excluded. A conventional mania for underlaying everything with complicated machinery to account for its origin and to regard each and every thing as the result of a long development, has overpowered men's minds and has caused the principle of evolution to be carried too far and to be abused. Against this sound philosophy must necessarily enter a protest.

Finally, it is certainly impossible that everything should be development and proceed from development. Not only must there be something at the start that develops, but there must also be principles in accordance with which this something develops. Even the natural scientist lifts his *laws* of nature out of the endless course of development, and sets them up as unchangeable

necessities which forever govern all that is and comes into being. His right to do so is open to question, since the laws of nature, which merely express the actual state of things, are not necessities of thought. It is conceivable that in the course of development they themselves undergo changes. But it is different with truths that are necessities of reason, the contrary of which is *inconceivable*. These do not dive into the stream of development, nor arise out of it, but, like Plato's ideas, forever and identically the same, stand above all development. There is no such thing as an evolution of the truth. That which has been given out as such, is man's *apprehension* of the truth, which to be sure, as a psychical occurrence comes into existence and progressively unfolds itself. This men have confounded with the truth itself. But the validity of truth is entirely independent of its actuality, that is, its occurrence as actual thought in the apprehending soul; we may apprehend and acknowledge, but cannot create it. Necessary truths are eternal necessities, to which all that exists must necessarily conform. Hence, they cannot themselves be again "derived" from the succession of phenomena.

Is then the validity of worth likewise independent of the succession of phenomena and the constant change of all things? In examining this question it is again necessary to beware of the error of confounding the actual realization of worth in apprehension and conduct with the validity of worth itself, that which *is* with that which *ought to be*. No one disputes the dependence of the former upon the conditions of development, even in the special case of the "right of the stronger." Only in the course of development does worth become apprehended and actualized. On the contrary the overwhelming

majority of philosophers have always resisted the attempt to make also the content of worth itself, its significance and validity, dependent upon the changeable course of evolution. But this is just what Kato wants, if I do not utterly misunderstand him, and what evolutionary fanatics with him want. The significance and validity of worth, especially of moral worth, the essence of good and evil, is said to proceed primarily from the development of things and with it also to undergo change. Inasmuch as in the attempts to define worth we dare not appeal to self-evident necessities of reason, the proof against the derivation of moral worth from mere actualities cannot be adduced directly. We can adduce it only indirectly, by accepting the evolutionary principle and unfolding it in its consequence in order to see whether in fact any ethical definitions whatever arise from it. But in so doing we must be on our guard against unlawfully smuggling in ideas which do not logically follow from the principle itself.

The "right of the stronger"—*law* of the stronger would be more suitable, because the expression "right" already contains a judgment of worth, which in the beginning of an investigation which boasts of its purely empirical method, is an altogether unwarrantable *petitio principii*—means in its simplest form that of opposing forces the strongest in every instance holds its own. In the realm of living things, where mechanical force alone does not decide the case, strength consists in adjustment to given conditions; that is the strongest whose nature is best adapted to the existing conditions of life. This is true not only of the struggle of created beings for existence, but also of the conflict of opinions, principles, customs, forms of social and political life. Consequently he who refers the morally

good back to the right of the stronger must necessarily define *good* as adaptation to all existing conditions and regard the strongest, on account of its strength, as also (in every instance) the best. Of the conditions to which the strongest, in order to be the strongest, must correspond, some indeed always remain the same (to which belong, for example, necessary truths of reason, to which all that exists must conform in order that it may exist, and likewise actual unchangeable conditions, as, for example, the change of material as the most general condition of organic life), but others are subject to continuous change, and also the foundation of "strength" continually changes. What is the strongest to-day, because it best answers the conditions existing to-day, ceases to be so to-morrow, because it no longer corresponds to the conditions which have undergone a change. What has worth to-day, to-morrow has none any more; what now is good and excellent, perhaps in a short time afterwards becomes detestable. If the right of the stronger exhausts the conception of the good, then in very truth the unavoidable consequence of this thought is this, that there is nothing absolutely good, or bad, but the meaning of these conceptions continually changes, as do the conditions upon which they rest. But if a person abides irrevocably by this position without allowing himself to retreat from it because of inconsistencies, it will still be necessary to go a step further and say that this making relative the conceptions of (the morally) good and bad is at bottom an annihilation of them, a negating of all standards of worth. If in every case the strongest is also the best, simply because it is the strongest, then, as Hegel once pronounced all that exists rational, so must we also hold



all that exists as in every instance originally good. For just because it *is*, is it the strongest; if it were not the strongest, it certainly would not exist, but another something would take its place.

But now it is evident that when we here speak of "good," and pronounce anything "good" on account of its formal adaptation to any conditions whatever, we use this expression in a sense which, besides its name, has nothing in common with that which we ordinarily understand by "good." It would therefore be better and more logical if we generally dropped this expression and confined ourselves to calling "the strongest" that which is best adjusted to its conditions as this is actually the only thing it is. By thus altogether unnecessarily foisting in the word "good" we merely introduce a perplexing ambiguity into our discussion. For then the danger arises of interchanging the purely *formal* concept "good" (formal adaptation) as here employed, with the *material* concept of the same name (content of worth), and of unconsciously substituting the latter for the former, whence arises the illusion that the concept "good" in its material sense has been derived from the concept "the strong." If we beware of such confusion and surreption, and use the word "good" only in the one sense that is here allowable, viz., "strong," that is, adapted to any conditions whatsoever, then do we come upon the method of inquiry which we have above designated as that of "natural science," for which such a thing as good or evil, beautiful or ugly, does not exist at all. For from the point of view of this apprehension of the concept "good," even a pestilence, which is entirely conformable to existing conditions (failure of crops, filth, &c.), or a loathsome disease, which is perfectly in accord with the condition

of a body ruined by excesses, is "good." If the world offered nothing beyond a process of adjusting relations to changing conditions, which process repeats itself in endless variation, then would the natural-scientific method of inquiry be the only possible one. But at this perfectly colorless performance merit and demerit would be conspicuous by their absence, neither would they allow themselves to be distilled out of it by any process however complicated. Consequently the values which we actually ascribe to the development of the world cannot, from their very nature and significance, arise from the principle of the stronger and the mere adaptation to any conditions whatever, but must rest upon another basis. In short, mere adaptation to any conditions whatever is not sufficient to make anything valuable. The conditions to which anything is adjusted, must of themselves be valuable, must have a value that means something, having reference to pleasure and pain, and capable of being experienced and enjoyed by us. Because of this unconditioned content of worth, do we then call valuable and good that also which is adjusted to it. That, therefore, intrinsic worth is completely independent of the principle of the stronger scarcely needs to be mentioned. Our estimation of worth is made according to an ideal standard which, from its very nature, is entirely independent of all development, or indeed of its own actual occurrence. We form an ideal of what actually is, which unites in itself all our ideas of worth derived from feelings of pleasure and pain, among which are also our ideas of moral perfection, which ideal also then furnishes the ideal conditions necessary to give value to reality.

The content of that which we set up as an ideal may to a certain extent be dependent upon the contingencies

of development and the right of the stronger, precisely as is the case with what in the sphere of theoretical knowledge we hold to be true. But the unconditioned worth of the true ideal, which has reference to inclination, disinclination and the moral sense, is altered thereby as little as the unconditioned validity of truth is affected by men's errors. And just as the course of development may give prevalence to error but cannot thereby make it true, so likewise, according to the right of the stronger, the worst may prevail, but cannot thereby become good. Evolution can never bring it about that what inflicts suffering upon all men shall be valuable. In this sense, therefore, the validity of worth is entirely independent of whether the course of evolution under the domination of the law of the stronger actually realizes itself or not. Kant is quite right when he asserts of the moral law that its authority would still remain the same even though nobody ever lived in accordance with it. Now the absolute nature of the value of the ideal puts us in possession, first of all, of a means for always judging each single action, custom and form of life, according to the degree in which it comes up to the ideal, and a standard according to which we can compare with each other the various stages of civilization which assert themselves according to the law of the stronger. Only thus also can we speak of progress in development. In itself there is no theoretical necessity that any progress should take place. The right of the stronger could capriciously produce stages, sometimes more and sometimes less perfect, in irregular succession. The validity of worth would ever then yet remain the same, but would then lay down requirements which could not be met, or else such as would have to be left to chance for their realization. In

case one prefers to this unsatisfactory view the other, namely, that of progress in development, then it must be admitted that the same cause which is the final ground of all worth has also implanted in the human soul the desire for the same. By this means worth itself would then attach to the conditions to which the forms of culture (justice, morals, social institutions, &c., &c.) must conform in order to be able to maintain themselves according to the right of the stronger and to which on the same principle they more and more correspond. This then would be a teleological interpretation of the principle of the stronger, one that for the first time established the "right" of the stronger, and we must leave to the philosophy of religion its further development. Upon the basis of Kato's principle all this judgment of worth and comparison of individual stages with each other, together with the idea of an advance, is absolutely impossible; whoever advocates this principle, must therefore be inconsistent and rules himself out of the discussion. If anyone nevertheless continues to argue, as is the case with Kato, what he may have to say is simply not to the point. All these definitions cannot be deduced from the "right of the stronger."

To expose the contradiction between Kato's practical judgment of existing conditions and his theory is not very difficult. Should anyone in Japan to-day overthrow the monarchy and establish a republic, Kato would undoubtedly belong to those who most emphatically condemn such an act of rebellion. But according to his theory he would have to regard the transformation of Japan into a republic as good, in case it actually succeeded, for it would have the right of the stronger in its favor and Kato himself says (*Tensoku* Vol. I., No. 7) that no ethical theory can be contrary to the law of the

stronger. And Kato seems to be conscious of this grave consequence of his theory when at the conclusion of his article on the dependence of progress in morality upon progress in the right of the stronger (*Tensoku*, Vol. I., No. 7,) he admonishes his countrymen not to be in too much haste and, now that they have given up the ethics of feudal times, not to fall into the other extreme of in their rights losing sight of their duties to their sovereign—an exhortation that in itself is in the highest degree proper, but, on the basis of Kato's theory of the right of the stronger, completely unwarrantable.

(To be continued.)

### THE YOTSUYA CHARITY SCHOOL.

By K. ISHIKAWA.

ON the map of Tokyo you may find the name *Tani Machi* marking various parts of the city. It means a valley district, and indicates a low, damp, unhealthy place. No one cares to live in such a place, if he can afford a house in a better locality; but poverty compels a multitude of people to dwell in these places in small, filthy hovels. As their dwellings are at the bottom of the valley, these people are at the bottom level of society,—the lowest and most miserable class of men, driven into this humble situation by their follies and crimes. The scenes in these valleys are enough to give one a glimpse of the dreadful valley beyond the grave. There are several valley districts in Tokyo, but the one in Yotsuya is the worst of all.

It is about three years since, that two missionaries of the Yotsuya Church established a charity school in the centre of this abode of the poor. One day they happened to pass through this place and saw the many groups of children playing and fighting in a manner as rough and

wild as possible, and they were deeply moved with compassion, especially when they thought of the future of these little ones. They felt still more sorry when they witnessed the scenes in the homes, if they may be called homes, where their youthful and tender natures were being moulded by the careless, and often merciless, hands of their parents. The ladies thought that if, by opening a free school for the education of these children, they could make any of them good and useful men or women, it would be a grand work.

No time was lost. A house was soon rented, and a brother of the Yotsuya Church devoted himself to the work. The people were notified that they could send their children there tuition free; the books and apparatus would be furnished by the school, if necessary. There were about thirty names enrolled from the start. They were, of course, a motley mass of rough children, and for a while all the energy of the teacher was exhausted simply in keeping them in order. By and by, however, he succeeded in having himself more readily obeyed, and the children became more and more interested in their lessons.

Now, the old, foolish, superstitious prejudices against Christianity are still prevalent among the ignorant. So, when the school was opened, the people in the neighbourhood were frightened, and tried in every way to hinder the work. Rough boys, instigated by their elders, threw stones into the house, made noises about the place to disturb the school, or teased and abused the little children on coming out of the school. Buddhist priests, too, did all they could to circulate false stories about Christians, and to dissuade the people from sending their children to the school. But, at last, all got tired of their fruitless opposition, and the kindness and patience of the teachers



and the public preaching led them to understand somewhat of Christian love. The patrons of the school began to feel grateful to us, seeing that their children were advancing in learning, improving in behaviour, and thus becoming useful at home.

The house we first rented became too small, so we secured another, and separated the boys from the girls, placing them under different instructors. Soon there were more scholars than these two houses could accommodate. Then we secured a large house, specially built for the purpose; and at present there are one hundred and thirty boys and girls under the instruction of three teachers. The school is very well conducted, and is almost as well arranged as a common public school. The children improve very rapidly in their daily lessons, and also in the Sunday-school lessons. Thus the school is to the children a bright light, which they carry to their homes, and from the homes it spreads into all the neighbourhood. I think I can safely say that the people of this low place, who have been sleeping in the darkness of ignorance and sin, are waking up to the light of the Truth. Yes, some of them are already professing Christians, and there are many others who are earnestly seeking the Truth.

Let me tell you a few interesting facts to show how well behaved the children are now. I said we had about thirty children at first; but most of them came to play and to have fun. They had never been to any school before, and so had no idea about a school, nor about proper conduct in it. Just to sit still was a hard task for them. But now, see the difference! They all enjoy their work, learn their lessons attentively, and are trying to be as good as possible all the day long. New and young scholars are often very bad, but the older and larger

ones take pains to teach them to behave. Their manners, especially on such occasions as the Emperor's Birth-day, etc., are those of little ladies and gentlemen. They are dressed as poorly as ever; but they have learned to keep their faces and hands and hair much cleaner. Every day, when the school is dismissed, those whose turn it is to sweep and clean the rooms for the day, stay after their companions are gone, and are very particular in discharging this duty.

The singing of these poor children has become very good. As you pass along the street, you may meet with groups of children singing sacred songs. They are the same children who, as wild urchins, used to follow at the heels of our missionaries and call them names and play mischievous tricks on them. Some of them are now very nice, gentle and Christian-like. They try to bring as many of their little friends as they can to the Sunday-school, and to induce their parents and elders to come to hear our preaching on Friday evenings. One of the girls made herself so prominent in the school and in the meetings, that a missionary took her under her care, and is sending her to a public school. She is studying to become a Bible-woman. Another excellent girl, who ranks highest in scholarship in the whole school, has become so good and useful at home that her parents, who are very inconsiderate, would rather keep her at home than send her to school. So the girl works very hard, morning and evening, and gets the reluctant consent of her parents to her continuance in school. She wants to be baptized and become a professing Christian; but her father will not allow her to do so. A few months ago, when the father was going away to China as a coolie with the Japanese army, his daughter promised him that she would pray every day

to the Lord Jesus in his behalf; and she asked him, if he should return safely, to appreciate the grace of the true God and so to become a better man, a Christian, and also to give her the permission to be baptized together with him. The father could not but agree to this, and we hope he will keep the promise.

There is another beautiful story. Since the school was opened, we have celebrated Christmas three times. The first and the second times we presented the children with fruit and cakes and picture-cards. But the last time we did not lead them to expect anything from us. We made them understand that Christmas is not a day on which we should expect gifts from others, but, on the contrary, an occasion on which we should give something to others, because our Father in Heaven gave us His only-begotten Son. We advised them to lay up whatever they got from their parents and to bring it to the school, which the teachers would collect and distribute among the poorest people in the district. On the day appointed, we had fine Christmas exercises, and

the most beautiful thing they presented there, as the fruit of their education, was the cheerful offering of their small coins, worth about the tenth of a cent a piece, which they had laid up with great self-denial. We intended to give the money to some who really needed it, but it was very difficult to decide who were the honest poor, although there were so many wretched people who "lodge without clothing and have no covering in the cold." So we gave the money to the Oji Orphanage, about which institution I think you have already read in this magazine.

I can not say very much in my limited space. So I will close my talk here by saying that it makes one good just to visit such an institution, that shows some improvement every time I visit it. And whenever I see those children, who were once so rude and wild respectfully bowing their heads and keeping very still while their teacher is offering his morning prayer, I can not restrain tears of joy and sympathy.

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## Woman's Department.

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Edited by Mrs. KASHI IWAMOTO.

### *Our Beloved Empress.*

A NOTED foreigner who witnessed the enthusiastic reception of our Emperor at the Capital, was heard to exclaim in surprise, "Is there another monarch on this globe as universally honored and beloved by his people as the Emperor of

Japan!" No doubt the patriotism and the loyalty of our people is one chief source of our national strength. However, in Japan's old days, sovereignty to the common populace inspired little but awe and reverence. As compared with the cordial relationship existing between sovereign and people in Germany and England,

for instance, there was a wide chasm between the Mikado and his adoring subjects. It used to be, "*Shita ni iro!*" (down on your knees!) to the almost worshipping crowd who fell prostrate on the bare ground as the Mikado's palanquin passed by. Contrast this with the scene of the late "Welcome Home" to the Capital. When the popular cry of "*Banzai!*" "*Banzai!*" like wave after wave of the ocean's roar followed the Imperial train as far as the palace gate, His Majesty rose, and, turning to the crowd, gave them the most cordial military salute. It is with feelings of deep joy that we realize in this gradual change the fact that our Sovereign and his worthy Consort live very much nearer to the hearts of the people than did any of their illustrious ancestors.

A great national event involving momentous national issues, serves to bring about a closer relationship between sovereign and people. The whole nation was moved to tears by the story of the privations that His Majesty willingly endured at the seat of the Chief Headquarters, as well as by the depth of the Empress' gracious concern for her subjects as shown by her visit to Hiroshima subsequent to the Emperor's going there. Her visit was ostensibly to the military hospital, filled as it then was with hundreds of wounded soldiers. Should we not therefore pay a tribute of love and respect to our gentle Empress, whose noble image is more and more impressed on our hearts?

### *Her Parentage and Early Life.*

Her Majesty is the third daughter of the late Prince Ichijo, belonging to the noble lineage that stands nearest to the Imperial Household; for the numerical cognomens, *Ichijo*, *Nijo*, *Sanjo*, etc. (First degree, Second degree, Third degree) down to the

ninth degree, or *Kujo*, denote the proximity to the Throne in the blood relationship.

The *Kuge*, or ancient nobility of the country, lived notably in circumstances so straitened as sometimes to amount to indigence. This fact can not be wondered at when we understand that the whole appropriation for the Imperial Household during the Kyoto days was limited to 100,000 *koku* of rice. Grants were made out of this amount to the different princely houses. The story was once told the writer that one time the Ichijo family was so impoverished that the present Empress, then a young girl, was sent out with a basket to buy bean-curd. It explained, the narrator said, the fact that Her Majesty has always been in deepest sympathy with the poor and the distressed. However incredible this story may be, we know that her early life was not passed in unwholesome idleness and luxury. Whether or not her father had cause to entertain any great ambition in regard to his beautiful and intelligent daughter, she was most carefully taught in native and Chinese literature as well as in many of the princess-like accomplishments. One of her elder sisters married the high-priest of the illustrious Nishi Hongwanji, thus adding greatly to the prestige of that great Buddhist sect. The present Prince Ichijo, a lieutenant in the navy, is the Empress' half brother.

### *Chosen Empress—Conjugal Life.*

It was in December, of the first year of Meiji (1868), a year momentous in many other ways, that Princess Haruko Ichijo was singled out from among the numerous princesses of the blood to occupy the throne with the present Emperor. She was in her eighteenth year, the Emperor being her junior by two years.



People said that it was her high character and unusual attainments, rather than her personal beauty, that prompted the decision. We naturally wonder whether the Imperial Couple, so young, ever dreamed that they were about to lead the nation through the interesting and wonderful career that the world has looked upon during the last quarter of a century.

We regret that this Imperial marriage, whose 25th anniversary was celebrated with so much popular enthusiasm, has not been blessed with any issue, and that according to the custom of the country his Imperial Majesty is unable to give undivided attention to his noble Consort. Religion, we mean *the* Religion, will have a hard fight against the national usage handed down from centuries, before this source of grief shall disappear. The desire for Imperial issue has, as is well known, perhaps never been so strong on the part of any other hereditary monarchy. Yet we know that their conjugal life has been far from unhappy, as the sweet little episodes borne to our ears on the wings of the wind from time to time will readily prove.

We are indebted to one of the city newspapers for letting out a refreshing little incident which occurred during their stay at their old home, the palace of Kyoto. It was their promenade together through the gardens, and their recalling their early days in the familiar trees and shrubs. We are also told that the Empress was invited to go up the stairs of the *Shishinden*, the august Audience Hall, where the Mikado of old used to administer public affairs, and where no female had yet set foot.

It is their daily custom to dine together in the evening, and undemonstrative as we naturally are, it is said that no sign is wanting to show that they enjoy more than their share of conjugal felicity.

Report says that there never was a woman truer to the old teachings in respect to womanly disposition and demeanor. She anticipates every wish of her sovereign lord, and does not want any of the maids of the household to do him the slightest service when she herself is by. A chamberlain was once heard to say privately: "Would that her equal were found among our wives!"

*Daily Occupation—Interest in Public Affairs—Giving Audiences—Literary Accomplishments.*

Space would not allow us to narrate even what little we do know of the daily life of the Empress. Those who have had the pleasure of seeing the suite of Imperial chambers will be able to surmise that there is more or less of compromise between the foreign and native in the style of living in the Imperial Household. The Empress Dowager alone chooses to live in the old native style. It is said that the Empress has decidedly simple tastes, both in matters of table and of wardrobe. Having no children around her, one would naturally think that the Empress would be lonely. Yet she has a great deal to occupy her mind. She has her duties toward the ladies of the house, the least of whom does not escape her gracious attention. The strict decorum of the Court, however, excludes all but those of noble birth from being her near attendants.

She has always expressed intense interest in all that concerns the nation, whether it be a question of the year's rice crop, or one of momentous diplomatic issue. She, therefore, keeps herself informed on all important subjects. Mr. Miyoji Ito, Japanese plenipotentiary on the occasion of the recent treaty ratifications at Chefoo, was given a special audience after his return. He is not

the only person who has been taken by surprise at the intelligent and sagacious questionings of Her Majesty. She is specially mother-like in her attentions to the wives of the Ministers of State, assuring them that their toilette is of very small account when they come to see her.

Little need be said about Her Majesty's literary accomplishments. Everybody knows that her special talent lies in the domain of the national literature. One of her poems has been set to music and is sung by school children all over the land. Years ago it appeared as a specimen of her work, in translated form, in an American Monthly. Critics are agreed on the fact that her style is decidedly classical. Very recently a beautiful composition in the form of a diary was made public, which is interesting, not only in point of literary value, but also on account of the noble sentiments it expresses. She has ladies around her who are proficient in the national, as well as in several foreign, literatures, with whom she has studied from time to time. If her ladies venture to ask her a question on some subject with which she is known to be conversant, she answers them, but her extreme modesty forbids her to be positive; she always refers them to the master on the subject in question.

#### *Patronizing Woman's Education— Works of Benevolence.*

Her Majesty has always assiduously patronized woman's education. There has been no better incentive to ambitious girls all over the Empire than her auspicious visits to the Woman's High Normal School of Tokyo; and nothing has been a better inspiration to the students than the paper that she deigned to read to them expressing her satisfaction at their progress and exhort-

ing them to further endeavors. This school, by the way, was the first institution in Japan for woman's higher education, and was opened just twenty years ago, long before the tide of the popular fashion turned in the direction of this important subject. The magnificent Peeress' School is richly endowed by the same gracious hand. It was through the order of Her Majesty that the lives of one hundred celebrated women have been compiled into book form to be read by women all over the Empire.

Everybody is so familiar with the numerous deeds of charity by means of which Her Majesty has set an example to the women of the Empire, that only a slight mention is necessary here. Her liberality toward the poor and the distressed is unbounded, whether in the form of money given to the sufferers from fire and earthquake, or in the form of floss silk sent to the freezing soldiers in North China, or in the shape of bandages of her own rolling, or of the rubber substitutes for amputated limbs for native veterans and Chinese captives.

The languishing patients in the Charity, and Red Cross, Hospitals enjoy a boon envied by many prouder personages of the Empire; for she speaks gentle words of comfort to the meanest of them. It was during one of her visits to the Charity Hospital that she and her ladies came upon a lone woman afflicted with some female ailment. A decidedly offensive odor was perceived and one of the ladies unconsciously applied her handkerchief to her nose. The Empress was speaking to the sufferer in her gentlest tones, and the lady in question never dreamed that she was taken notice of. After coming back to the palace, the chief lady of the Imperial Household was ordered to administer a gentle reprimand to the offending lady. The Empress said: "Please tell

her that a patient afflicted with that particular complaint is apt to be very sensitive, and we ought therefore to be very careful of what we do in the presence of one so suffering, else we do more harm than good."

Such is a brief and unsatisfactory portrait of our beloved Empress. To her as a type of noble womanhood our hearts kindle in warmest love and deepest respect; and our fervent prayers ascend to the Ruler of all human destinies that her pure, lucid mind may come to seek and behold the "Great Living Light" as it is in Christ Jesus. May the Lord hasten that day!

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"*The Beautiful Fleur-de-lis!*"

Our poetess, Chiyo Kagano, has beautifully said:

"*Mizu ga kaki  
Mizu ga keshikeri,  
Kakitsubata!*"

which, rendered into English, reads something like this:

"Water was the painter,  
Water again was the eraser,  
Of the beautiful fleur-de-lis!"

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*The Story of a Korean Kwangi.*

A young military officer who has been stationed in Gishu, Korea, sends an interesting account of some young girls among whom he was privileged to do some good. We regret that the narrative cannot be given here in full. The girls of whom the officer writes are what are known as the *Kwangi*, or "court dancers," of Korea, some of whom he met at the official residence of the governor of Gishu.

They are young girls, mostly from respectable families, shy and innocent in their manners, and even lovable in some respects. Besides serving in banquet halls as dancers, musicians, and waitresses, they

render service in the local governors' houses. This service is the regular duty that they discharge to the government.

The writer noticed that there were some half a dozen of them in the governor's residence, and that their chief duty on ordinary days was to wait at the table and to fill the long pipe of the governor, which he constantly used. The necessary household labour being done by numerous domestics, they have nothing else to do but to loiter and play about the house like kittens; and it is a deplorable fact that hundreds of them are made pets of as such.

Besides his business as military officer, the writer had occasion to advance many desirable plans of improvement and reform, being the governor's confidential friend. The conversation once turned on woman's education and social purity as the sure foundations of national strength, and it was then that he was allowed to make his acquaintance with the *Kwangi* of the house. They were at first very loath to show themselves before a foreign officer, but soon became familiar enough to listen with eager interest to his narratives about how his own countrywomen did. They learned of schools, of woman's societies, of orphans' asylums, of educated young ladies offering themselves as nurses, and of the many works of love engaged in by young women. The vest, undergarments and stockings which the young man wore and which he told them were souvenirs from his girl friends, were a wonder to them.

He then made bold to tell them that their class had been, and still was, one of the drawbacks to Korean civilization, and that it would be the height of virtue for them to lessen their number even by one, and become respected and virtuous women instead of leading their present worse than worthless lives. They



all listened with deep interest. And one of them, Getsuzen by name, a beautiful young girl of eighteen, then and there made a brave resolve, as appeared afterward. She had listened with tears in her eyes and the very next morning, to everybody's surprise, sent in a request for permission to return to her home as a private woman. She then went back to her country home, many miles from Gishu, and very likely will work on the farm where her aged mother lives. She is said to have been the first *kwangi* of Gishu, and that her magnificent personal effects were either sold or given away.

\* \* \* \*

*Societies for the Relief of the Bereaved Families.*

Of the 2,700, in round numbers, who fell during the late war, 1260 belonged to the First and Second Reserves. Nine-tenths of the number were married men, and most of them the sole bread-winners of families averaging five members each. The pittance which the Government grants these bereaved families is only 30 *yen* a year. Here is therefore an urgent call for relief and succour; for never was there a fitter object of charity than those left behind by the braves who sacrifice themselves for their country.

Two societies have been formed to do something toward the relief of these families. One is represented exclusively by ladies belonging to the nobility, and the other is headed by the teachers of the Peeress' School. Among the latter are such well-known names as those of Miss Tsuda, Mrs. Ogashima, etc.

\* \* \* \*

*Devotional Meetings.*

The Semi-annual (Spring and Autumn) Prayer-meeting of Christian Women of Tokyo and Yokohama

met for the first time in 1883, and has ever since been looked forward to with pleasure by both old and young. Earnest exhortations are made, fervent prayers are offered, and, after a full day, hundreds who flock to the meeting go home with warmer feelings toward each other and with greater zeal for a godly life.

Six years ago, when it was decided to hold the Spring meeting on the 28th of May in honor of the birth-day of the Empress, it was agreed to make a present of a copy of the Bible to Her Majesty. Earnest hopes were entertained in respect to the presentation of the gift, but some obstacle intervened before it reached the desired goal and great was the disappointment, as may be imagined.

Lately a similar devotional meeting has been organized by the Christian ladies in and about Kyoto. At a meeting held last Spring these ladies decided to renew the effort to present their Empress with a Bible. It is said that a collection amounting to 41 *yen* was raised on the spot.

We have but to sow the seed in faith and faint not, and the Lord himself will give the increase in His own good time.

\* \* \* \*

*Christian Women as Nurses in the Late War.*

When the papers announced that Viscountess Nire and Viscountess Kabayama had started to Hiroshima at the head of nurses belonging to the Red Cross Hospital, we were afraid that the Christian women were going to be outdone by their yet unbelieving sisters. But we are glad to note the names of some who rendered very efficient service later. Miss Talcott, long known for her extensive Bible-work, Mrs. Niishima (widow of Dr. Niishima) Mrs. Okima, and many others will be long remembered as representatives

of Christian workers in connection with the great hospital work at Hiroshima. Mrs. Okima took some twenty trained nurses and continued the work unremittingly from the first, asking for no remuneration.

Daughters of rich families who had received a Christian education also served in the same cause. More would have gone if circumstances had permitted.

## The Woman's Christian Temperance Union.

Edited by Miss MARY F. DENTON.

THOSE desiring to form Unions can secure the necessary blanks from Mrs. Kaji Yajima, No. 3 Kami Nibancho, Kojimachi Ku, Tokyo.

\* \* \* \*

It is hoped that Mrs. Joseph Cook will arrive in Japan during September, and that she will be able to meet many of the Unions. Will those in the interior who desire her presence let us know as soon as possible, allowing her as wide a choice of dates as convenient?

\* \* \* \*

Mrs. M. L. Greenlee and Miss Greenlee, of the Central W. C. T. U., Chicago, are in Japan, and delivered very interesting addresses before the Purity Societies in Kyoto. We hope that they may meet many of the W. C. T. U. people during their stay in Japan. (Mrs. M. L. Greenlee, in care of U. S. A. Consulate, Yokohama.)

\* \* \* \*

*The Tokyo Ji-Ai Kwan or Home of Mercy and Love.*

The wish to establish a Rescue Home for the unfortunate women of Japan has been in the hearts of missionary workers for many years, but the immense difficulties of the undertaking have prevented definite action hitherto. Some in a quiet way have labored as well

as prayed, and succeeded in saving a few from a life of shame. Miss Youngman, of Tsukiji, Tokyo, has for several years received money from an elderly lady in New York for rescue work, which she has used to good purpose, and she reports nine girls saved through her instrumentality. With the great necessity of a Home laid upon her heart she persuaded the *Kyōfūkwaï* (Japanese Woman's Christian Temperance Union) to attempt the enterprise, and by her invitation the Board of Managers of the *Kyōfūkwaï* met with a committee of three foreign missionaries in December, 1893, when it was decided to begin collections at once. Miss Youngman also presented the matter to the Ladies' Christian Conference at the meeting held February 24th, 1894, and I take the following from the secretary's minutes.

"The necessity of a Home for rescued girls was spoken of, the need having been recently impressed on the minds of some who had known of three girls taken to San Francisco for evil purposes, who were rescued on their arrival by Mrs. F. B. Harris, and under her influence converted, but who were obliged to be sent back to Japan where there is danger of their parents' selling them again, even against their own wishes and awakened consciences.

If there were a Home for them they would be safe. Miss Youngman said if these girls become Christians, we ought to recognize them as such and receive them into industrial homes at least. She related an instance in her own experience of a girl who was brought to her, and whom, though with much misgiving on the part of some of the friends, she received into her school. The girl proved sincere, lived a Christian life for several years amid much trial and sorrow, and before she died, had been the means of starting two schools of two hundred children each. The *Kyōfūkwan*, a society of Japanese Christian women of all denominations, is endeavoring to start an industrial school and home for this class of girls, and Miss Youngman, Miss Spencer and Miss Kidder expressed a wish that we might help them in this needed and important work. Eight ladies were appointed a committee to investigate the question and see how we could help, and also what was the mind of the Conference as to the help we should extend in this direction."

The following is taken from the minutes of the succeeding meeting in May:

"It was moved and carried that this Conference be empowered through the committee to say to the *Kyōfūkwan* that as a Conference we suggest that they seek for a good plot of ground in a favorable locality at a reasonable price, and raise as much money as they can for the purchase of the same, assuring them of our entire sympathy and of our intention to help in this good work. Misses Youngman, Spencer, Kidder and Mrs. True were appointed to communicate with the ladies of the *Kyōfūkwan*."

During the summer of last year the foreign committee was successful in raising nearly eight hundred *yen* and this, with the sum collected

and borrowed by the Japanese committee, was appropriated to the purchase of fifteen hundred *tsubo*\* of land at Okubo, on which a small house is standing which can be utilized for the present needs of the work. Three hundred and fifty *yen* are still needed to complete the payment for the land, and in these troublous times our Japanese sisters find little response to their earnest appeals. At the last meeting of the Ladies' Christian Conference, in May, Mrs. True, Miss Kidder, Miss Converse and Miss Spencer were authorized to collect funds for the purchase of appliances to be used in industrial work, and also solicit yearly subscriptions for the maintenance of the Home.

At a special meeting of the joint committees the following rules were adopted:

"1. The name of this Home shall be the *Ji-ai Kwan*.

2. This Home is established by American and Japanese Christian women, and is a branch of the Custom-Reform Department of the *Kyōfūkwan*.

3. This Home is for the purpose of instructing rescued women in some line of industry which will make them self-supporting.

4. *a.* Those who from extreme poverty are about to be sold, or have already been sold, and who express a desire to be rescued, will be redeemed from those who have bought them.

*b.* There is no age limit.

*c.* The term of study is five years, and a certificate will be given when the course is finished. If, however, good examinations are passed, one may be graduated within that time.

*d.* The *seki*† of those entering must be transferred to the manager of the *Ji-ai Kwan*.

*e.* Two guarantors from among the friends or relatives will be

\* 1500 *tsubo* = about 1½ acres.

† Legal place of residence.



required in addition to the person applying on behalf of one entering the Home.

f. No inmate can withdraw from the Home within five years from entering. However, under certain circumstances, the House Committee may send a woman out to service.

g. If an inmate prove unruly and disobedient, she will be disciplined by the House Committee."

This enterprise is but just begun and we need an earnest, consecrated foreign missionary of experience to live in the Home and direct its workings. The poor girls who can be reached must be trained to industry and guided by wise hands into the path of Christian morality and virtue. Let all who read these lines pray as never before for the success of this important work, and help to the extent of their ability.

## Children's Department.

Edited by Mrs. KASHI IWAMOTO.

### *A Familiar Story in a New Dress.*

THERE they are, Takasago-no-Jo and his dame—he always with his rake and she never without her broom. They never seem to be lazy or to oversleep themselves; for they always stand ready to greet the new-born sun. It speaks well for their punctual, industrious habits and hale, hearty old age. No wonder that the *shimadai* (pedestal with the standing figures) is the chief article of decoration where the marriage ceremony is held, and that they have an honored place on the *kina dana* (doll feast shelf) which is meant to teach the little misses the various social relations and usages.

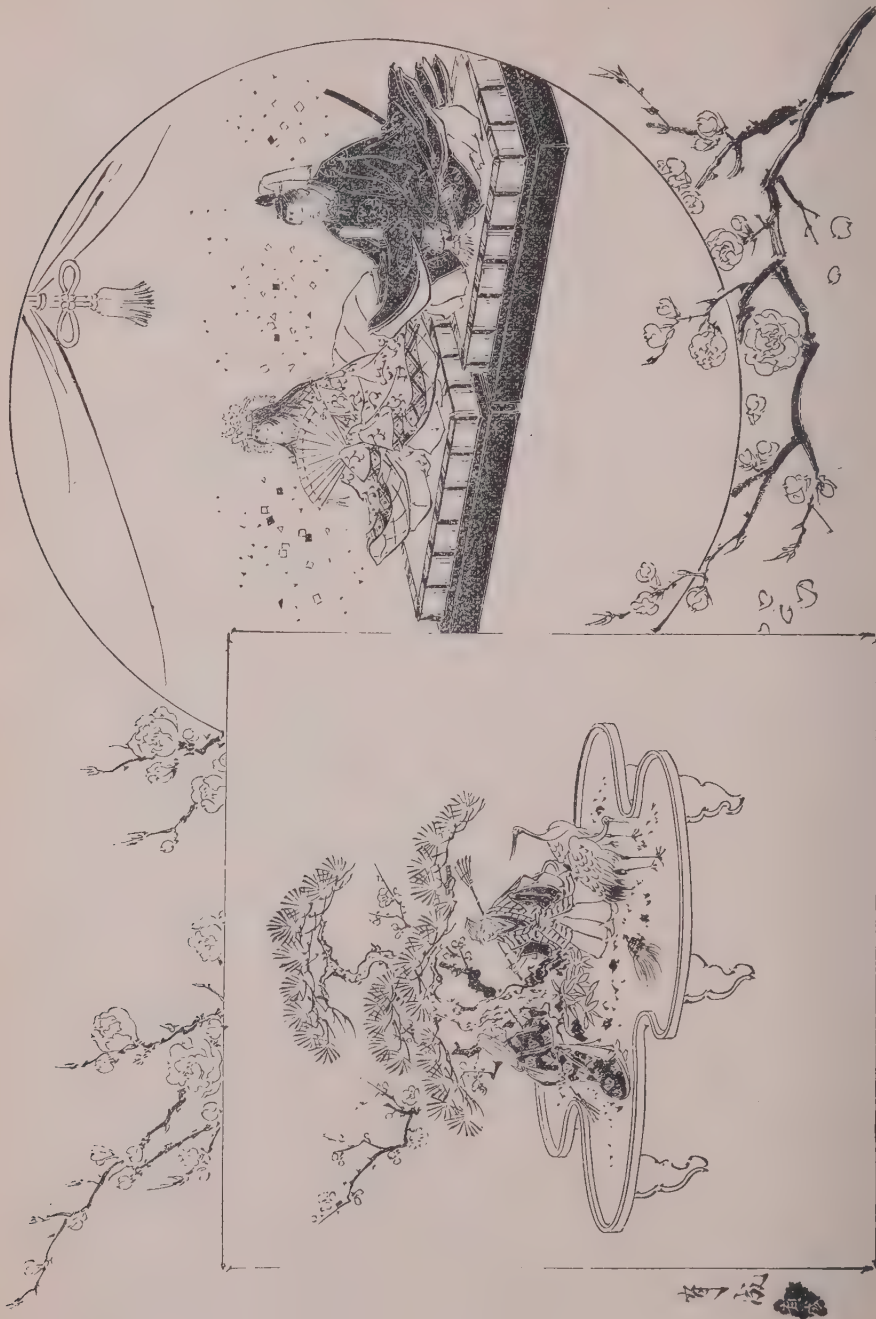
The newly-made pair hope that their union may be just as long and prosperous as that of this aged couple, and to those whose married life has been short or unhappy, they are always an object of envy. To be sure, they are a busy pair, but who will mind labor when one is hale and hearty. Nobody would

think that they were ever discontented or that they ever grumbled over their lot, and yet here is a story.

This venerable pair have been for years associated with all that belongs to a *kina dana*, beginning with the august person and his consort on the top shelf. They were a well-preserved couple and were early and late at their patient work. Needless to say that they gave no cause for complaint to their owner.

As usual they were being exhibited last "Sekku" (celebration day), when crowds of children came to look on and admire the decorated shelf, and to feast on the dainties. Before evening they had all gone, and the mother persuaded the tired little hostesses to go early to bed. It must have been on toward midnight, that strange whispers could be heard from the shelves. It was Jo speaking to his dame.

"Say, wife," he began, "I happen to think that ours is a tiresome



life. What an everlasting humdrum it is, you with your broom and I with my rake! No holiday, not even a stool to rest our weary backs and legs. I say it is a big mistake when people hold us up as an example of happy wedlock. Does it not strike you so, my dear?" The good old woman said, "Yes." She always assented to whatever her good man remarked; for she never thought that he could possibly be mistaken.

At this time a clear small voice was heard from the top shelf.

"Honored Jo, we will exchange places with you."

Jo and his dame looked up and were surprised to find themselves addressed by the Dairi Sama. They both bowed in reverence and the speaker continued:

"We have hitherto held our peace, but are not at all satisfied with our life. Jo's complaint has come up to our ears and we both agree to take your places. You had better come right up and take our place, where we wish you every joy and comfort. As for us, we shall immensely enjoy the change, for we have grown tired sitting still and doing nothing."

All parties having assented, a speedy exchange was made. Jo and his dame climbed up on the top shelf, he telling her that she now would have a chance to play the lady with nothing to do but to hold her fan and look around.

"We shall now taste something of the rustic's freedom," said the Dairi to his consort as he helped her down the shelves and gave her the broom.

Had this state of things continued, and everybody been contented with his or her new lot, a big surprise would have awaited the pretty misses the next morning. But this was not to be. It was the Midai Sama, the Dairi's consort, who raised a protest in respect to her helpless

condition. With her trailing robes, she said, it was impossible for her to go around sweeping. Besides, her hands, long folded in the ornamental sleeves, were hardly fit for the rough labor. Jo's wife too complained, saying that she had been so long used to busy herself with the broom, that it was like sitting on pins to play the lady of leisure. They both pleaded so to go back to their old places that their mates had to yield. Nor did they do so quite unwillingly; for neither was Dairi Sama nor Jo quite satisfied with his new task, though, man-like, they were slow to acknowledge their mistake.

\* \* \* \*

It was late when the little misses woke up next morning. The sisters looked up at the *hina dana* and one of them said,

"Say, sis', we ought not to sleep so long when *Ohina Sama* is keeping us company."

"No, indeed!" replied the other, "It is too bad, when they come out only once a year."

(Adapted from a Story by Sagami.)

\* \* \* \*

#### *What One Soldier did with the Emperor's Donation.*

As you may imagine, quite a number of Christians served in both the army and the navy during the war. Had they believed the war a less righteous one, it would have been a hard thing for them to do. But I have not heard of one who was unwilling to go, for they know that serving their country is serving their God.

The night before one of the greatest naval engagements, two men on board one of the war-ships managed to find time for a short prayer together. What a prayer it must have been! No doubt they prayed as they never did before. The next day, one of



the two was numbered among the dead.

I know an admiral lately back home in safety, who is going to build a little chapel with the money he left his wife for his burial, in case of his death in the war.

But I wanted to tell you about Mr. Saito, or rather about what he did with the Emperor's gift. He happens to be a friend of ours, and we know him to be a special friend of young folks. He would walk several miles to give an hour's free service in a girls' school, where he is known as a perfect magazine of knowledge. It is a standing wonder to them that he can tell them how best to cook rice with the fewest sticks of wood, as well as explain to them the hardest problems in mathematics.

I think it was last November that he was called to go to the war. As his train steamed away, with his cheery face at the window bidding good-bye to his numerous friends, they felt sure that he would make a brave record in the army. They also felt sure that if there was a call for his life on the battle-field, he would most cheerfully offer it for his country. He had been a cadet, had served out his term, and now we heard that he had received several promotions. Of course we felt proud of him on his own account as well as for the sake of the Lord, whose great name he bore.

Well, during the campaign, our Emperor out of feelings of devotion to his officers and soldiers, from time to time to show his good will, made them gifts. When these came in the form of money, it was to provide them with little luxuries, such as cigarettes and *sake* (wine). Our friend takes neither; so he carefully laid by his allowance every time, until it amounted to 24 *yen*. Some time ago he sent us the amount, telling us to divide it between the orphanage in Oji and a certain so-

ciety organized by some young people that he is acquainted with. In the letter accompanying the money he says:

"Of course I am very happy to be able to send you this money, a gift from our gracious Emperor. But I am sure the money itself is delighted to be sent on these errands of love."

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### *A Brave Little Boy.*

The Christian Weekly issued at Tokyo tells the following story:

At a certain place in Ise, a three year old child was leaning over the railing of the bridge, delighted to see his own face reflected on the water below. A big splash accompanied by a scream, and the child had fallen from the bridge. The water was deep and the startled crowd of children knew not what to do. Quick as thought, a boy came forward. He sprang in and with unusual strength for one of his age succeeded in bringing the child on to dry land. The hero of this story, thirteen years of age, belongs to a little Sunday-school of the place. When his comrades were talking about this accident and praising his bravery, he said that he had made up his mind to try to do good, and would not mind losing his life, if necessary.

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### *"Then Papa Die Too."*

A four year old child, taught by his Christian parents about the unseen God, cannot understand why his God is different from the gods worshipped by the *Obaa-san* (old woman) next door. She always has her cups of rice, flower vase, and wee bottles of *sake* before something she *always* can see. One day Taro was in an unusually thoughtful mood and said:

"Can Taro see *Kami Sama* (God) if Taro go to heaven?" "Certainly," was his papa's reply. "Then



THE AMMA.





Taro want to go right away, *right away*." "But then Taro would have to die, and papa would be so lonely." A moment's thought, and a happy idea struck him. "Then papa die too," said he eagerly.

The same little boy once asked if earthquakes came to God's house. Of course he is disgusted with the ugly tales of our shakes that he has to hear.

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### THE AMMA.

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OF all the strange sounds that fall upon the ear of the new-comer to Japan the strangest is the doleful whistle of the *amma*. As the stranger in a strange land the first night, in Yokohama lays himself down to rest, the feeling of loneliness which amid the wierdness of the Orient inevitably creeps over him, finds a curious sympathy in the shrill, melancholy notes of this blind shampooer, slowly feeling his way through the streets with the aid of his long bamboo staff, caring not for the darkness, and instinctively turning out for every obstacle that meets him in the way.

That the whistle of these blind shampooers not only appears doleful to the lonely stranger, but really is so, is shown by the fact that the Japanese themselves regard it as one of the most melancholy of sounds. Many pretty allusions there are in their delightful nature-poetry to the solitary note of the *amma*.

The treatment given by the *amma* is that of massage. It is a process of rubbing the skin and kneading the muscles, and has in ancient Japanese medical treatment played the rôle almost of a panacea for all the ills that flesh is heir to. It is in these more scientific days considered good for headache, rheumatism, lumbago, nervousness, and weariness caused by manual labor or walking. It undoubtedly promotes the circulation of the blood, and is to that extent an

undeniable benefit to the system. The *amma* find most frequent employment at inns, where weary travellers are sojourning for the night, many of whom are soothed to sleep by the gentle rubbing of the *amma*. The rubbing usually lasts about an hour, and in that time every inch of skin and every muscle, from the top of the head to the soles of the feet is gone over. The *amma*'s charge is from six to ten *sen* per hour, and the sound of his whistle indicates that his busiest working hours extend from six o'clock in the evening to about midnight.

The picture presents a sight familiar in every city and town and village. His whistle, in one hand, his staff in the other, his towel in his *obi*, his bare feet on plain wooden clogs, are all characteristic. Though his head, shaven for cleanliness' sake, is the more conspicuous on a bright moonlight night, there is between the most beautiful of beautiful Japanese moons and pitch darkness no difference for him; and there is a saying that a lovely moonlight night is the time for the *amma*'s faithful wife to weep.

One of the many evidences of the innate humaneness of the Japanese people is the fact that immemorial custom limits the profession of massage to the blind. Of the many blind in Japan the majority are employed in this way, and thus find for themselves and their families a means of honorable support, instead of being a burden to society. Many of them by frugality manage to lay by goodly sums of money, and sometimes become money-lenders.

But society in Japan has done more even than this. In other parts of the world the blind, even in cases where they are able to earn their own livelihood, inevitably lack the exhilaration of being in anything like a current of human activity, and their life is apt to be an uninteresting humdrum. But with the Japanese *amma* it is not so. The Japanese *amma* stands linked

with an order of things that supplies him with incentives to effort and ambition almost as great as those acting upon the candidates for political or ecclesiastical preferment. Until 1870 all the *amma* of the land were organized into one immense guild, at the head of which was the *Kengyo Shoku no Miya*, or Prince in Charge of the Blind, living at Kyoto. This Prince had the power of conferring seventy-two kinds of titles, thus making that number of degrees of promotion, each promotion being conditioned by a new test and the payment of a fee, the difficulty of the former and the amount of the latter increasing with every higher rung in this ladder of the blind. Parties also arose within the guild, some of them more or less identified with the various military parties that existed, and when the Restoration put an end to the old order of things, six parties of blind men and five parties of blind women shared in the general fate. The existence of these many grades of promotion, as well as of the various parties, led to many deeds of noble effort and bitter rivalry, of heroic devotion and basest trickery and cruelty among these unfortunate children of darkness.

Since the Restoration, though the old guild is broken up, the *amma* are still organized into associations. Each town has a number of them. Masters in the profession of the *amma* also have their pupils around them, whom they train, of whom they exact a certain percentage of their earnings as soon as their training is completed, and who continue to constitute their "school."

Thus the world of the *amma* is not a contracted one; it is a comparatively wide one. He has his hopes and his fears, his ambitions and excitements, beyond the narrow boundary of his immediate physical wants. He feels that he is a man among men, and the unutterable loss of the precious gift of sight is thus in part compensated for.—*Sigma*.

## THE TOKYO BAPTIST ACADEMY.

By PROF. ERNEST W. CLEMENT.

THE Tokyo Chu Gaku-in is the name of an institution to be opened in the metropolis on September 10, 1895, under the auspices of the American Baptist Missionary Union to supply an imperative need. Since 1872 this Society has carried on regular work in Japan; its missionaries have been faithful and industrious and their number has gradually increased; but there has been a lack of well-trained native workers. An attempt to supply this need has been made with partial success by the Baptist Theological Seminary at Yokohama. But this institution has also experienced the difficulty of training those not properly prepared; so that it is now proposed to have the young men who feel called to the work of preaching the Gospel to their own people receive in the Tokyo Academy an education and a training that shall fit them to get more out of the Seminary course, and shall make them in the end much more efficient workers. And it is also the purpose of the new school to educate and train for business or professional life the Baptist boys who may not intend to devote their lives to the ministry; in other words, build up in the Baptist ranks in Japan a body of sturdy Christian laymen.

The course of study in the Tokyo Baptist Academy covers five years, and is practically the same as that of a *Jinjo Chu Gakko* with some beneficial variations, including, of course, a thorough study of the Bible as a textbook in theoretical and practical ethics. And, so far as possible, the teachers of the school will be Christian men of a positive Christian influence who will strive to build up in their pupils a strong Christian character.

The associate principals of the school are Ernest W. Clement, M. A., formerly teacher of English in the *Ibaraki Jinjo Chu Gakko* at Mito, and

Torajiro Watase, B. Agr., an experienced educator and earnest Christian worker. The latter has been principal of the Chu Gakko, and of the Normal School, at Mito; Superintendent of public instruction for Ibaraki *Ken*; principal of the Tokyo Ei-Wa Gakko, Azabu, Tokyo; has traveled in Europe and America; is a member of the Akasaka District Assembly of the metropolis; and is Vice-President of the Tokyo Young Men's Christian Association. The new school is very fortunate in being able to secure his services. The work of Biblical instruction will be performed temporarily by Rev. A. A. Bennett (Yokohama), Rev. George W. Taft (Tokyo) and Rev. I. Ide (Tokyo); but it will be eventually in the hands of a man who has specially fitted himself for that department and is expected from America in the Fall. The relation of the school to the general work of the Baptists is maintained by an Advisory Board, consisting of Rev. George W. Taft (Tokyo); Rev. John L. Dearing (Yokohama); Rev. S. W. Hamblen (Sendai); Rev. R. A. Thomson (Kobe); and Principal E. W. Clement.

The Tokyo Baptist Academy is to be located temporarily at 42 Tsukiji; but, when the new treaties come into effect, it will probably be removed to a better location. As a denominational institution, its *raison d'être* is unquestionable; but it is hoped that the new school may be able to demonstrate in time a further right to existence. It seems scarcely possible that there can be too many Christian schools in Japan.

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#### A CHAPTER OF MISSION HISTORY IN MODERN JAPAN.

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THE above is the title of "a sketch for the period since 1869, and a report for the years since 1893, of the American Board's Mission and the Kumiai churches in their affiliated

work." Rev. James H. Pettee, of Okayama, is the compiler of this valuable contribution to the literature of missionary work in Japan. Three years ago Dr. J. H. De Forest placed many friends of foreign missions under obligations to himself by issuing a "Brief Survey of Christian Work in Japan with Special Reference to the Kumiai Churches and the American Board's Mission." It is safe to say that Mr. Pettee's more elaborate work will prove no less satisfactory to the circle of readers for whom it is intended. There are no less than twelve full-page well executed illustrations, which of course greatly enhance the desirability of the book, valuable as it is on account of the information it contains.

Last November the Japan Mission of the American Board celebrated the twenty-fifth anniversary of its existence. Dr. and Mrs. D. C. Greene landed in Yokohama Nov. 30, 1869, as the first of that now very large body, numbering at present 84 persons. The Mission has by this time developed into sixteen stations, located in the following cities: Kobe, Osaka, Kyoto, Yokohama, Okayama, Niigata, Nagasaki, Sendai, Kumamoto, Tokyo, Matsuyama, Maebashi, Tottori, Tsu, Miyazaki and Sapporo. Rev. O. H. Gulick and wife, now working in Honolulu, Hawaii, are also counted as belonging to the Japan Mission. Missionary activity has been carried on in a variety of forms, e.g., Colleges, a Bible-woman's School, a Training School for Nurses, Kindergartens, Medical Work, Asylums and Schools for the Poor, Direct Evangelization, &c.

Copies of the above-mentioned book can be obtained of the editor, Rev. J. H. Pettee, of the Methodist Publishing House, Tokyo, of the Japanese Christian bookstores in the larger cities, or of Mr. Chas. E. Swett, No. 1 Somerset St., Boston, Mass., U.S.A. Price, fifty *sen*, not including postage.



## NOTES FROM THE MISSIONS

## I.

MISSION OF THE AMERICAN BOARD OF  
COMMISSIONERS FOR FOREIGN MIS-  
SIONS.—ITS TWENTY-FIFTH  
ANNUAL MEETING

A FEW features of this interesting gathering are worthy of public note. The place was Kobe College; time, July fourth to eleventh; Chairman, Rev. W. W. Curtis, of Sendai; recording Secretary, Rev. C. M. Severance, Kyoto; preacher, Rev. S. L. Gulick; number in attendance, sixty adults, of whom twenty-three were men, and, including babies, twenty-eight children; also, as corresponding member, Rev. C. A. Stanley, from Tientsin, China. Furthermore, there was an interesting letter from Rev. O. H. Gulick, the Mission's representative in Hawaii, giving an account of the work among Japanese immigrants in that young Republic.

The main interest centered around two great discussions.

The first was on the broad question: The Situation—What Do You Think of It? What Should We Do in View of It? Dr. D. W. Learned, of Kyoto, and Rev. S. L. Gulick, of Kumamoto and Osaka, led off with two very able papers. This was followed through several sessions by a vigorous discussion in which very diverse views were expressed. The two papers were referred to a committee of five men and two ladies holding opinions representative of different sections of the Mission. It was hardly expected that they would be able to unite on any one series of resolutions, but, after holding three meetings, they succeeded in coming near enough together to unite in unanimously recommending for adoption such a series.

This committee consisted of Messrs. Cary, Gordon, Newell, Noyes and Pettet, and Misses Gulick and Talcott.

After a brief preamble in which attention is called to the theological unrest of the times, the increased opportunities for missionary service growing out of treaty revision, and the many towns and villages still practically untouched by the Gospel, the minute as finally adopted by the Mission urges maintaining the present evangelistic force of the Mission; suggests caution in following the natural and logical sequence of separation from the *Sokwai* (General Association of the churches), viz., separation from local associations, though favoring such so far and so fast as it can be brought about by mutual consent; favors personal work and close supervision by individual missionaries and calls upon all to exert their utmost effort to build up and sustain a vital faith in the hearts and lives of Christians.

To outsiders the first of these resolutions may seem a *non sequiter* after such a preamble, but the simple truth is that, notwithstanding the urgent needs of Japan's un-Christianized millions, and despite the fact that the most vigorous and popular speech of the whole Conference was a powerful plea by one of our most experienced and successful missionaries in favor of a large increase of our numbers, the Mission hesitated, in view of financial embarrassment at home, the strong nationalistic sentiment of the Japanese, the delicacy of the present situation, and the claims of other countries, to ask for such an increase. It preferred to adopt a waiting attitude in the hope that the native church would rise in the might of God's power and do this great work. If Japanese soldiers and Japanese statesmen recognize no need of outside help, why should not Japanese Christians be equally courageous and prove similarly efficient. Is it not possible that foreigners by undertaking what it is the duty and privilege of Japanese Christians to attempt may prove a bane and not a blessing? The great question has two sides, and the

Mission waits for clearer light before pronouncing its final verdict.

The other matter of special interest was the coming of the deputation. The Mission has requested that a committee of experienced men be sent out from America to examine various matters and give their counsel. This deputation is expected in the Fall. Under the lead of Dr. Greene and a committee to whom the subject of his address was referred, the Mission formulated the suggestions and requests it desires to present to the deputation.

The meeting as a whole may be characterized as one of great seriousness of discussion, though the debate was lighted up by many witty remarks; an exceptional manifestation of the remarkable *esprit de corps* of the Mission; a strong devotional and hopeful spirit; and the coming to the front of some of the so-called younger men of the Mission.

Of the delightful children's service on Sunday afternoon, with Roger Greene presiding; of the social entertainment one rainy evening, given by Mr. and Mrs. Atkinson, with a most enjoyable program; of the good fellowship and good dinners at the Mission Club; of the exceptionally comfortable weather during the whole week, there is no room to speak. With fresh courage and a quickened devotion the members of this Mission, after a brief summer vacation, will take up their work once more, strong in the conviction that they are *disciples* of a divine, all-conquering Lord.—*J.H.P.*

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## II.

### BAPTIST MISSION NOTES.

It is with sadness that we record the passing away of one of our number, Mrs. Ellen Sharland, of Chofu. She was at death's door when our Annual Meetings, reported in the last issue of *The Japan Evangelist*, were in session and news of her home-going at

the ripe age of sixty-nine reached us soon after we had returned to our stations. Born in England, her early life was passed in that country. After the death of her husband, six or seven years were spent on the Continent in the education of a niece of his. This duty performed she entered mission work in Burmah, though under the strong protests of her friends. Failing health compelled her to seek a different climate in China, and later in Japan, where she arrived in 1836. In 1890 she united with the Baptist church in Yokohama, and a year later became connected with the American Baptist Missionary Union, which connection was severed only by her death. Hers was an instance where not only were time and strength devoted to mission work but money also, for from the beginning of her work in Burmah to its close in Japan she was a self-supporting herald of the Cross. Zealous in all lines of mission work, she was, through being especially accomplished in music, of great service in the revision of our Hymn Book, now under way. She will be greatly missed by all, but especially by those with whom she was associated in work. The Japanese have shown their love for her by bringing money for her tombstone, or for the publication of her memoir. Her memory will long remain in the hearts of those left behind.

The Sarah Curtis Home, of Tokyo, had its graduating exercises on June 21st. Two were graduated from the English Course. They will, however, remain in the school for further study. The girls belonging to the circle of King's Daughters in this school are giving one-tenth of their money receipts toward the church expenses and also something toward the rent of a house for a country Bible-woman.

The Mary L. Colby Home, of Yokohama, reports the setting apart of certain of the meetings each month to instruction concerning the evil effects of liquors and tobacco on the human

system. Many a surprise is given the pupils, who are accustomed from infancy to see both freely used in their homes.

The Sendai Girls' School has just sent forth its first graduate. Her graduation was followed almost immediately by her marriage to one of our young and promising evangelists. Would that all the graduates of girls' schools could, in marrying, become the wives of Christian husbands, if not of evangelists! The Sendai Girls' School has long been known in the home land as the Ella O. Patrick Home. This has really till now been a misnomer, for the school has not had a place that could be called home. The Home is now to become an actuality. With the beginning of June ground was broken for long needed and long hoped-for buildings, which it is hoped will be ready for occupation by the last of December. The pupils and teachers have recently chosen as the Japanese name of the school *Shokei Jo-Gakko*, a free rendering of which may be made as follows—"A Girls' School for Striving after Noble Things."

The Himeji Girls' School is passing through difficult times. Something having occurred displeasing to the man in whose name the school is registered, he at once closed its doors and gave notice of what he had done in the city papers. The work however is being carried on as well as it can be under such crippling circumstances, and it is hoped that a way will soon open to give the school its former status. Such cases as this cause one to long for the day when the treaties will go into effect.

The Baptists Academy for Boys in Tokyo has been given the name of *Tokyo Chu Gaku-in*. It will open in September with, if present prospects do not mislead, a goodly number of boys. Its home for the present will be at No. 42 Tsukiji.

The personnel of our Mission has been changing slightly during the last few

months. We are glad to welcome back Mrs. Carpenter, the wife of the founder of the Nemuro station, who has resumed her work in that far-off town, having for her co-laborers Rev. and Mrs. Parshley. On her arrival Miss Cummings, who had spent the winter there alone, returned home for rest and recuperation. She had been preceded by Miss Church of Himeji, whose failing health warned her that her work in Japan must cease for a while. We are looking for new workers and old, to make up our depleted number.

Rev. A. A. Bennett, of Yokohama, has issued his "Sketch" of the life of Rev. Nathan Brown, D.D., read before the late Annual Meeting of Baptist missionaries. Dr. Brown was one of the pioneer missionaries of the A.B.M.U. in Japan and his name is indissolubly linked with the work of New Testament translation in this land. The sketch is the loyal estimate of a loyal man and is exceedingly helpful reading. Mr. Bennett, in company with Mr. Kushiro, has also issued a translation of "The Life and Times of the Christ," based on Luke, by Pres. Harper, of the University of Chicago, and Geo. S. Goodspeed.—*S.W.H.*

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### III.

#### ANNUAL CONFERENCE OF THE EVANGELICAL ASSOCIATION IN JAPAN.

This body, which is composed of 19 ministers, missionaries and native pastors, met for the Third Annual Conference in the Kreckler Memorial Church, Tsukiji, Tokyo, at 8.30, a.m., on the 20th of June, and continued in session for three days, holding both morning and afternoon sittings. In the evening religious services were held. The disciplinary presiding officer of the Conference was Bishop Esher, of Chicago, U.S.A., but in his absence the Secretary, Rev. G. E.



Dienst opened with devotional exercises, after which he called the Conference to order, and Rev. F. W. Voegeléin was unanimously elected President. The Rev. G. E. Dienst was appointed Secretary, and chose for assistants Rev. T. Hirakawa and Rev. F. C. Neitz. The President continued the devotional exercises, and when the regular business was begun appointed the seven standing committees and several special committees. These made their reports during the session and had their work approved. The principal were Committee on Boundaries, on Letters, on Quarterly Conference Records, on Statistics, on Sunday and Temperance Observance, on Worship, etc. The questions on Church Discipline were then presented by the President and the necessary answers and business transacted. During the year the work has progressed favourably in spite of the war fever and other difficulties, and the future prospects are encouraging. One minister made application to enter the employ of the Conference and was temporarily received during the year. At the Conference session two young men, who had just graduated from the Theological Seminary of the Church, made application for license to preach, and were duly commissioned according to the usages of the Church to preach the gospel of the Lord Jesus Christ.

An event of great interest to all the Conference members, as well as to the Churches in Tokyo, was the return of Rev. H. M. Toyama to Japan. This preacher went to America ten years ago as a young boy, but with the ambition and determination to acquire a liberal education. After passing through various trying experiences, he succeeded in obtaining his longed for wish and was able to enter North Western College, where he graduated with honours in the Classical Course and followed this up with a complete Theological Course. Having complet-

ed his studies, he returned to Japan on the steamer *China* on her last voyage, and was present at the Conference sessions, where he rendered valuable services. He will have charge of the Kanda Church during the coming year.

The total number of preachers assigned to work at the Conference session is 21, and these are augmented by 3 students of the Theological Seminary, who enter the active ranks for one year as a means of training before completing the final year of their theological course. A committee of three was appointed to revise the language of the translated discipline of the Church, and to bring it into harmony with the recent changes made by the law-making body of the Church, the General Conference. As that body again meets in the State of Illinois, U.S.A., in the fall of this year, the Conference elected one delegate to represent it in that body. Rev. F. W. Fischer was chosen to the position.

The Conference is interested in the publishing and support of a bi-weekly religious paper called *Fukuin-no-Tsu-kai*, of which the Rev. G. E. Dienst is Missionary Editor, and Rev. M. K. Uyeno, Japanese Editor.

New work was taken up in two portions of Tokyo, in Shiba Ku, and in Fukagawa Ku. When these two points are established and churches formed, the Conference will have eight churches in Tokyo.

The statistical report compiled by the Conference Statistical Secretary, Rev. F. C. Neitz, shows an increase in membership during the past year, the total membership now being 727. The number of Sunday-school scholars has decreased somewhat. One new church was erected during the year in Idzu province, and the body increased by two new societies. A slight falling off in the average per member of contributions to church work and benevolences is found, but the actual decrease of all moneys from last year was

only 15.00 *yen*. The total of moneys contributed during the year was in round numbers 1,000.00 *yen*. The disbursements of the Conference, including the aid received from the Mission Board, amounted to about 3,000 *yen*, but in the coming year will approximate 3,500.

During the session Rev. J. W. Wadman, of the M. E. Publishing House, and the Revs. Miyami and Ukai of the M. E. Church, visited the Conference and made addresses. Suitable resolutions on Temperance, Sabbath Observance, Home Training, and kindred topics were passed, and a committee was also appointed to investigate the provisions of the law with reference to the holding of church property by Conference Trustees. At the close of the session a vote of thanks to the honored President of the Conference, Rev. F. W. Voegelien, and also to the Secretaries, Rev. G. E. Dienst and Rev. T. Hirakawa, were given. The Sunday services concluded the work of the Conference, and at the missionary meeting held on that day, the missionaries and native pastors and people together subscribed 175 *yen* to the Conference Missionary Society for the coming year. The appointments of the Missionaries are: in Tokyo, Rev. F. W. Voegelien, Presiding Elder and Director of Theological Seminary, Rev. F. W. Fischer, Treas. and General Missionary, Rev. G. E. Dienst, Secretary and Principal of Theological Seminary, Rev. J. I. Seder, General Missionary; and in Osaka, Rev. F. C. Neitz, Missionary.

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#### IV.

#### MISSION OF THE METHODIST EPISCOPAL CHURCH.

The 12th session of the Annual Conference in Japan was held at Aoyama, Tokyo, July 11-19, Bishop Walden, D.D., LL.D., presiding. The membership of the Conference included

18 missionaries and 53 pastors, counting probationers. Twelve young men were elected to orders and ordained as elders, while twelve others were admitted "on trial." Most of these were graduates of our Theological School at Aoyama and give promise of great usefulness. The Conference undergraduates were, for the most part, successful in their examinations and passed up in their studies.

Two or three matters of special importance engaged the attention of the Conference. One was the question of dividing the Conference and setting Kyushu off by itself. The proposition, which originates in the South, having obtained a unanimous vote of all the local Conferences and Boards, must be at least submitted to the Annual Conference before it can be lawfully brought to the attention of the General Conference, which body is the final arbiter. The proposition provoked considerable discussion and was finally put to vote, the result being 15 for and 34 against. This vote does not decide, but will no doubt have some influence on the minds of those who may be called upon to adjudicate.

The other matter of interest was the election of delegates to the next General Conference, which meets in America next Spring. After two or three ballots, Rev. Y. Honda, D.D., and the Hon. T. Ando were declared elected. These two honored brethren will no doubt do us credit when the time comes for them to speak and work.

The reports of the presiding elders of the work of the past year were on the whole encouraging and stimulating. For the most part the churches have held their own and in many places considerable progress in membership and finance is manifest. On the whole the year was not a bad one. The work is growing. Foundations are being strengthened. Schools and churches are being established. But no one denies that there is need of greater consecration on the part

of us all to this great work, and the necessity for the outpouring of the Holy Ghost.

The committee on salaries and self-support spent the best part of three days in deep and close consultation and finally reported the result of their labours to the Conference, which was adopted without a dissenting voice. According to what is called the "Leonard Plan of Self-support," a lump sum is granted by the Board for evangelistic work and in addition thereto so much in proportion to the amount raised by the native churches for the same object. The work of the committee, consisting of Japanese and Americans, is to divide this lump sum in just measure among the pastors as grants-in-aid. It was generally conceded that the committee had done their best.

The ladies of the W.F.M.S. met in their Conference at the same time and place, Mrs. Bishop Walden presiding. This Conference reviews the work of the year and plans for the future. The ladies have schools and evangelistic interests in all the places where the Church in general is at work, from Hakodate to Nagasaki. Their forces have been recruited by the return of old workers and the arrival of new ones. The coming year opens up to these faithful lady missionaries more auspiciously than ever before.

Miss Augusta Dickerson returns to her work in Hakodate after a year's furlough. Miss Phelps goes home to rest, and Sendai is to be supplied by Miss Allen. Rev. Julius Soper, D.D., returns to the bosom of his family in Carlisle, Penna., for recuperation. Rev. G. F. Draper, recently returned to his work, takes Dr. Soper's place as Presiding Elder of the Hokkaido. Rev. M. S. Vail and family return in September and will reinforce the band of workers in Nagasaki. With these exceptions the work remains as it was last year. There were likewise very

few changes made among the Japanese pastors.

Let us all hope and pray that the coming year may be the best year for soul-saving yet seen in these islands of the sea.

J. W. W.

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V.

THE JAPAN MISSION OF THE BOARD  
OF COMMISSIONERS FOR FOREIGN  
MISSIONS OF THE REFORMED  
CHURCH IN THE UNITED  
STATES.

On June 28th the Miyagi Jo-Gakko, Sendai, held its annual commencement, on which occasion five young Japanese ladies received diplomas. These graduates will receive employment as Bible-women by the Mission.

Five young men graduated from the Collegiate and six from the Theological Department of the Tohoku Gakuin on June 29th.

At its last annual commencement, Franklin and Marshall College of Lancaster, Pa., U.S.A., conferred the honorary title of Doctor of Divinity upon Rev. M. Oshikawa, president of the Tohoku Gakuin.

In Yamagata *ken* there is a place called Kaminoyama where there is a small company of Christians with an interesting history. Some years ago Rev. Robert Davidson, of the United Presbyterian Church of Scotland, met at Utsunomiya a Japanese who represented to him that there were about 300 Christians—Roman Catholics, Greek Catholics and Protestants—at Kaminoyama. Of the three communions the Protestant seemed to enjoy the informant's preference. Mr. Davidson was urged to come to Kaminoyama to do evangelistic work, the Japanese acquaintance in question promising to aid him with his influence and money. On the strength of these representations the missionary actually went to the place, taking with him an evangelist, and intending to begin operations. Upon his arrival, he found that he had



been completely deceived, there being no Christians at all in the place. However, as the result of the efforts of Mr. Davidson and his evangelist, a number of persons were baptized, and these formed the nucleus of a small band of believers who under discouraging circumstances have held together most loyally. For some time these people have been without the ministrations of a regular evangelist, and the congregation has not received as much attention from the church authorities as might have been the case. In all probability the Mission will take the Kamino-yama people under its care, and provide them with the regular services of an evangelist. It might also be added that from this place quite a proportionately large number of students have come to attend our mission schools in Sendai.

Mr. George Kinzo Kaneko was a young graduate of the institutions of the Reformed Church in the United States at Lancaster, taking a post-graduate course in Old Testament studies at his *alma mater* with a view to becoming a teacher in the Tohoku Gakuin. On the 15th of last May, however, the Death Angel visited him and gave him a call to work on high. The deceased was a man of average ability and humble piety, who adorned his profession by a godly walk and conversation. Mr. Kaneko's death seems to have made a profound impression on the home Church, and already a project has been inaugurated for raising money with which to erect a memorial hall in Sendai to perpetuate his memory, so that though dead, the young man may yet continue to speak for many years.

Miyagi Chukwai [Classis] held a meeting in Sendai, July 2-4, 1895. There is room for here mentioning but a few points. The contributions of the churches to the Classical Evangelistic Committee averaged 28.50 *yen*.—A committee made the following recommendations for the future

management of evangelistic work: 1. Everybody should work with all his might; 2. Evangelists should be employed for a fixed time; 3. Larger salaries should be paid, with the understanding that only first class men be employed.—Mr Y. Inomata and Mr. Tomura were licensed to preach the Gospel.—An assessment of ten *sen* per member was laid for defraying Synodical and Classical expenses.—A social gathering was greatly enjoyed at the home of Dr. and Mrs. Moore on the evening of the glorious Fourth. Rev. S. Maki, president of Chukwai, made an eloquent Fourth of July address: Before finally dispersing, the Classis assembled on the green sward in front of the house, sent up a number of cheers, and then, standing with uncovered heads in the light of a brilliant moon, earnestly promised to work for Christ especially hard during the coming year.

H. K. M.

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## VI.

### WEST JAPAN PRESBYTERIAN MISSION.

Naniwa is the largest in territory of all the Presbyteries of the *Nihon Kirisuto Kyokwai*, including all the work of this Church on the west coast from Toyama to Takamatsu, on the *Tokaido* from Nagoya to Kobe; all of the province of Kishu, and the whole of Shikoku. It covers entirely too much territory and should be divided as soon as practicable.

It is made up of sixteen organized, and fourteen temporary churches (*kari-kyokwai*), besides a large number of *kogisho* [preaching-places] indirectly under its control. The number of baptisms last year was 149, and the contributions for all purposes amounted to *yen* 3,000.

One pleasant and important feature of this Presbytery is the good feeling and perfectly cordial relations between

its Japanese and foreign members; many of the latter are full members, having transferred their membership from home Presbyteries. If there is any race prejudice in Japan, it is certainly impossible to find it in the working of our Presbytery.

Another characteristic is the strong evangelistic spirit. The watchword with us is claimed to be, not criticism, nor philosophy, nor comparative religion, nor sociology, nor a new theology, but simply *dendo*—the salvation of souls.

The Presbyterian Home Mission Society, the Naniwa *Chukwai Dendo Kyoku*, is coöperative; the three co-operating Missions giving three dollars to one raised by the churches. The latter are gradually increasing their gifts, and so we are planning to enlarge our operations in the near future. The Presbyterian Committee has now under its direction work in the three fields of Gifu, Wakasa and Tosa. In each of these fields, the workers are tried and faithful men. In order to acquaint the churches with the facts connected with the work of the whole Presbytery, there is issued a monthly paper, *The Dendo*, the spirit of which is well represented by its name.

J. B. P.

#### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

THE Doshisha College in Kyoto has 435 alumni and 135 alumnae.

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There are over 2500 Chinese residents in Japan.

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The six largest Temperance Societies in Japan have over 2,000 members each and issue periodicals of their own.

\* \* \* \*

Nearly 131,000 persons are members of the Red Cross Society of Japan, including 19 princes and princesses.

Not long ago a bazaar was held in Yokohama at which the sum of 250 *yen* was realized for the Ainu hospital in Sapporo

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A number of pupils belonging to the Kunmo Gakko, a school for the blind, in Yokohama, are members of the Scripture Union and meet five times a month for studying the Bible.

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About 1,250 Japanese soldiers were killed in battle during the late war with China. Certain ladies of rank have organized a society for relieving the families of the slain.

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According to the latest reports the Methodist Episcopal Church in Japan numbers 3,371 members, of whom 298 received baptism during the past year. The contributions amounted to 7,484.23 *yen*.

\* \* \* \*

In a disastrous fire which broke out in Shibata, Echigo province, on July 2, 1895, out of a total of 3,700 houses more than 2,400 were destroyed. The Christians in the place have made earnest efforts to relieve the sufferers.

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The statistics of the Church of Christ in Japan for the year just closed are: members, 10,854; additions 710; contributions for all purposes, 14,103.50 *yen*; Sunday school scholars, 4,618; ordained ministers 75; licensed ministers, 113.

\* \* \* \*

A printed copy of the "Minutes of the Annual Conferences of Baptist Missionaries in Japan held in Tokyo, April 5-9, 1895," an outline of which appeared in the June number of this

magazine, has reached us. It gives full information about the last Conferences.

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Rev. H. Loomis has obtained from the War Department of the Japanese Government a letter of introduction to all the Division Commanders, authorizing him to continue the distribution of the Scriptures in the army. With the consent and approval of the Head of the Metropolitan Police Department Gospels and New Testaments have been supplied to the policemen and prison guards of Tokyo, about 4,600 in number.

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For publishing articles of a political character the *Fukuin Shimpō*, a weekly religious paper edited by Rev. M. Uemura, was prohibited by the Government from being published hereafter. Six years ago Mr. Uyemura and others started the *Fukuin Shuho*, which was suppressed a year afterwards. A new paper has now again been established, which retains the same name as before (*Fukuin Shimpō*), but is marked by various improvements.

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Application for permission to send Christian chaplains to Formosa was declined for the present, as the Governor-General of the island just now desires the presence of such only as have business connected with the administration of affairs in Formosa. A similar request made by Buddhists had already been declined before the application by Christians had been made. Perhaps later on the desired permission can be obtained.

\* \* \* \*

The American Board of Commissioners for Foreign Missions proposes to send early next September a deputation of four men to study and investigate matters connected with the conduct of mission work in Japan. This deputation will likely be made up of Hon.

W. P. Ellison, Boston; Rev. Jas. L. Barton, D.D., Foreign Secretary of the Board; Rev. Jas. Y. Johnson, D.D., of the New England Church in Chicago; and Rev. A. H. Bradford, D.D., of Montclair, N.J.

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At Yonezawa there has been a Christian school for girls under the oversight of Miss Belle J. Allen and Miss A. E. Otto, of the Methodist Episcopal Mission. Whether to continue or close the school has been under consideration for some time and the Annual Conference recently held in Tokyo decided to continue the school, provided the Yonezawa people provide a suitable building and a residence for the foreign ladies. With these conditions the Japanese interested in the school believe themselves unable to comply, and they are now making application to other Missions for aid in keeping up the institution.

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For the past few months a special work for soldiers has been carried on in Sendai. All the male missionaries of the different Missions in this city, associating with themselves the Japanese pastors, have organized a soldiers' club. A house has been rented, newspapers and other reading matter, as well as a few games for the amusement of those who visit the rooms, are provided. The house is open every day in the afternoon from two to five o'clock, and on Sundays and holidays the whole day. On Sunday and Wednesday afternoons services are held in which both foreigners and Japanese take part. There is not the same amount of liberality among the officers of this division as there is in some of the other barracks, and as a result the work has not been as encouraging and successful as it was hoped it would be. The number who attend the services ranges from fifteen to twenty-five.

J. P. M.







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